

The Brooklyn Jewish Center Review

TWO IMPORTANT ARTICLES

THIS ISSUE OF THE REVIEW IS GIVEN OVER MAINLY TO TWO ARTICLES, AN UNUSUAL PROCEDURE BUT CONSIDERED WARRANTED BY THE EDITORS.

ONE ARTICLE, "COUGHLINISM," BY NATHAN D. SHAPIRO, IS A SURVEY OF THE MACHINATIONS OF FATHER COUGHLIN, THE FIRST COMPREHENSIVE SURVEY OF BOTH HIS ACTIVITIES AND THE PUBLIC REACTION TO THEM. THE SECOND IS A REMARKABLE CONTRIBUTION TO THE LITERATURE OF RACIAL TOLERANCE. IT WAS WRITTEN BY THE EDITOR OF A SOUTHERN NEWSPAPER, GROVER C. HALL, UNDER THE TITLE OF "THE EGREGIOUS GENTILE ON TRIAL," AND PUBLISHED BY HIM AS AN EDITORIAL IN HIS PAPER.

FEW GENTILES IN MODERN TIMES HAVE STATED THE CASE FOR THE JEW AS ELOQUENTLY AND WITH SUCH LITERARY GRACE AS MR. HALL HAS, AND THE EDITORS OF THE REVIEW BELIEVE IT WILL BE READ LONG AFTER THESE BITTER TIMES HAVE BECOME HISTORICAL.

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BROOKLYN JEWISH CENTER REVIEW

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JEWISH FEAR OF JEWISH GOVERNMENTAL LEADERSHIP

THE nomination of Prof. Felix Frankfurter as an Associate Justice of the Supreme Court and its unanimous ratification by the United States Senate is a severe blow to those Jews who advised President Roosevelt against the selection of a Jew as a successor to the late Justice Cardozo. This fear of Jews occupying higher is not new. It appears whenever a member of the Jewish race is called to assume a position of importance in Government, whether local, State or Federal. It is the psychology of fear lest the Jew might advance too far, which is peculiar to the spirit of the Galuth. It appeared when Henry Morgenthau, Jr. was appointed Secretary of the Treasury, it was present each time Herbert H. Lehman was called upon to head the Government of New York State. It reoccurs whenever a Jew reaches prominence in public life.

We, who know abnormal Jewish life, understand this fear. The non-Jew does not fathom it. He feels that the Jew, as a free and equal citizen of this country, should take his natural place and receive his just recognition, regardless of religious affiliations.

Secretary Ickes, in his now famous Cleveland speech on December 18th, touched upon this problem when he said, evidently alluding to the then contemplated nomination of Prof. Frankfurter: "I have been dismayed to hear that some Jews of wealth have though their position was imperiled because some of their fellow Jews held positions of responsibility and trust in Government; I have been dismayed to hear that the suggestion has come from Jews that the President should not consider for appointment to the Supreme Court, one of the ablest and most outstanding legal

statesmen of his generation because that appointment might arouse prejudice against that particular group. Money that is cowardly enough to do this is money that should be cast away. It is money that degrades and debases its possessor and is on the way to destroy his very soul."

Mrs. Franklin D. Roosevelt, was confronted with the problem of Jews in public office when a question was addressed to her at the Center Forum in October, 1937. She counselled American Jews to forge ahead to high government positions and not to be disturbed over the fulminations of anti-Semitic agitators. "The Jews in America," she said, "should not allow antagonism to influence them. We should all do the best we can to serve our country. If people are doing their best, that is all that they must consider."

That the President of the United States does not share the fear of these trembling Jews is evidenced by the fact that, disregarding their advice, he did subsequently appoint Prof. Frankfurter to the United States Supreme Court. The chorus of applause he received from all phases of public opinion for this splendid choice proves conclusively that the Ickes point of view on this matter is the healthiest.

Those who opposed Prof. Frankfurter's nomination should once and for all, come to realize that there must not be two standards of citizenship in the United States,—one for the Jew and the other for the non-Jew. Side by side with our fellow-citizens of other faiths we share the privileges, burdens and responsibilities that are common to us all. Fitness, experience and ability to meet the requirements of the office should be the only criterion.

JAN MASARYK—A WELCOME GUEST

THE recent United Palestine Appeal Conference gained in significance through the presence of Jan Masaryk, son of the founder and first President of Czecho-Slovakia. Himself a distinguished diplomat, serving until recently as his country's Minister to London, Jan Masaryk played an important role in the historic negotiations preceding the fateful Munich settlement. He saw his beloved homeland abandoned by its former friends and allies and left at the mercy of Hitler in their policy of "appeasing the dictators."

Disillusioned at the sight of a dismembered Czecho-Slovakia turned into a vassal of Nazi Germany, he resigned his diplomatic post and resolved to champion the cause of another historically tragic people and to work for their rehabilitation in their ancient homeland, Palestine.

Addressing the Washington Conference he said: "Three months ago I stood before the Government of Great Britain and demanded justice for the Czechs. Now I stand before you in Washington and appeal in behalf of another minority—the Jewish people. I want to hope that this time I shall be more successful. When the super-pogrom broke out in the land of Goethe, Heine, Bach and Handel, I realized that my place was with the Jewish brethren, and that the suffering of my people has made my cause your cause and your cause my cause. And here I am!"

Jan Masaryk is, indeed, a welcome guest in our midst. We clasp his hand of friendship in a common hope that the dark clouds hovering over mankind today will disappear and real civilization will again be enthroned in the world. —J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמיהם"

An Intimate Chat Between Rabbi and Reader

TWO or three years ago I preached a sermon which I named "The High Cost of Dying." I recall now that a number of people in the congregation that evening frankly told me that they knew the high cost of living, but never realized that dying too might be included among the expensive luxuries.

The sermon to which I refer was based upon a report published in book form by a special committee appointed by the Metropolitan Life Insurance Company. I happened to be a member of this committee. We were asked by the Metropolitan to make a survey and a study of the costs of funerals and burials, and also to ascertain the attitude of the various religions toward this problem.

The results of the survey were as enlightening, as they were astounding. Statistics were offered to show that among certain sections of our population, families put themselves into debt for years to come in order to give their departed what they liked to term a "nice funeral."

It is not an infrequent sight to behold a poor widow spending all of the little insurance money left her in order to provide a coffin with ornamental figures and metal trimmings, for no other reason than that her neighbor had used a similar costly accessory, and her husband could not be treated in lesser fashion.

The Metropolitan study concluded with an appeal for a campaign of education that would bring home to men and women the uselessness and wastefulness of the extravagance so often lavished on funerals.

Now we could very well understand such practices among ignorant classes, among those who are easily influenced by the childish motive of "making an impression" upon their neighbors. The disappointing feature of the whole matter is the fact that you often see the same display among people seemingly intelligent and credited with some degree of culture. And even more disappointing is that you see this practice emulated by Jews.

I must confess that I find it quite difficult to write on this subject. Un-

dertakers, too, must live,—and simplicity in funerals and burials will undoubtedly affect their trade. Yet I have the feeling that even the undertakers, the Jewish ones in particular, would welcome the revival of the old Jewish rules which regulated funerals and burials.

It is bad enough that the living toil and slave to acquire not only the necessities of life but also the things with which to impress their neighbors and friends with their importance and success. One would imagine, however, that when death comes, all this nonsensical display would be cast aside, that we would at least then realize its vanity. One would think that death would hold sway. It is therefore, so such a time the spirit of democracy, which looks upon all men as equal, would hold sway. It is therefore so disappointing to see the dead laid out in richly bedded coffins, with trimmings of expensive metal, with beautiful engravings on silver or golden plates, all of which, after all, are placed six feet deep in the ground, to await the same fate as the humble coffin of plain pine.

In ancient Jewish life the rich also indulged in these luxurious burials. One vied with the other in the arrangement of elaborate processions, scaffoldings, hangings and coffins. The Talmud tells us that "formerly they brought the bodies of the rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor men were put to shame. Accordingly the rule was decreed that *everyone* should bring his corpse in a basket of wickerwork." (Moed Katan 27a.) Since funeral expenses became common extravagances and an object of alarm to relatives, the great sage, R. Gamliel II, set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments. (Ketubot 8b, Moed Katan 27b.) This was in protest against the custom practised by the wealthy to cast the most costly garments and ornaments upon the bier of the departed. And Rabbi Gamliel's example was

followed continuously throughout the ages down to the last century. It is only in modern times that we have witnessed the revival of the old practice of waste and extravagance.

I can very well understand the sentiment of many people who cannot permit themselves to use the simple and frail pine coffin that was in vogue among all Jews up to recent times. Their conception of respect to the dead demands a firmer resting place within the grave. But that should not lead to the other extreme of coffins made of the most expensive wood and metal. If the more easily perishable coffin cannot be used, let it be more sternly made, of stronger material,—but simple and plain nevertheless. Let us display true democracy at least in time of death. Let us shun all display, all luxury, all extravagance at a time when the uselessness of it all is so strikingly brought home to us.

And let not anyone justify such action with the childish argument, "We do it to show our respect to our dead." If we truly want to show the departed our respect, let us take the money spent for these useless displays and offer it in their memory to some worthy cause or charity. We shall then pay them a thousandfold greater respect, the only respect which their souls can possibly appreciate.

It is bad enough that we have to grapple with the high cost of living. Let us be sensible and not encourage the high cost of dying!

Israel H. Levinthal

Speaking on "The World's Debt to Israel," the Archbishop of York said that the generosity of the Jews to their suffering co-religionists was something which put Christians to shame.

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COUGHLINISM – A SURVEY OF A PRO-FASCIST MOVEMENT

By NATHAN D. SHAPIRO

THE *Commonweal*, a recognized Catholic weekly publication (indexed in the *Reader's Guide*, *Catholic Periodical Index* and *Catholic Bookman*), in its issue of Dec. 9, 1938, reports that Father Coughlin is "classified by American opinion as a leading anti-Semite," and states as follows:

"The circumstances attending Father Coughlin's publication of the false and discredited 'Protocols of the Learned Elders of Zion,' in that Hearstian adventure in journalism curiously named *Social Justice*, won him the dubious honor of being classified by American opinion as a leading anti-Semite. But it was his tendentious radio talk of November 20 that gained him the same accolade from the inspired German Nazi press, that court of last appeal in such matters. It isn't very strange that these sworn enemies of 'political Catholicism' at this time brought him as a hero to the attention of a bewildered and sorely tried German people. When, however, what an age less crude than ours would have euphemistically called Father Coughlin's 'half-truths' and 'simplifications' of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify persecution of the German Catholic clergy. They can point him out, with the customary accent of Aryan virtue, in their reference to 'black priestcraft of the Vatican.' Father Coughlin, the Nazis know, may easily be presented as a priest seeking with no little energy secular power of his own in political life."

"The American people believe that the stuff which Father Coughlin and more unhappily, although, alas, no more surprisingly, which the incorrigible *Brooklyn Tablet* and certain other Catholic weeklies turn out on the subject of race, is anti-Semitism. Of course, *Social Justice* and the *Tablet* and publications like them would accept no definition of anti-Semitism so vulgar as to involve themselves. But Father Coughlin's convenient fondness for expressing tender solicitude for what he chooses to call 'the good, God-fearing Jew' does not deceive the vulgar. The American

public generally, not to say Catholics themselves, know what they mean by anti-Semitism and know it when they hear and see it. They do, indeed, become confused when they contrast the utterances popularized in *Social Justice*, the *Tablet* and their co-baiters with the declarations made by Archbishop Mitty, Cardinal Mundelein and others of the American Hierarchy, and by the Pope himself, who condemn racism in no uncertain terms. The habit of specious selection in loading blame on Jews recalls too vividly the propaganda of the Nazis before they took power. They also expressed all kindly consideration for the 'good Jew' as opposed to the 'international' or bad Jew. They also manifested regard for the good, positive Christian as opposed to the bad, unpatriotic Christian, especially those with a 'foreign allegiance.' It is small consolation to the 'good' Christian and Jew in Germany to remember now that at one time Hitler defended them. We can't forget either that modern anti-Semitism, condemned in a noble way as racism, must also be recognized from a most practical, everyday point of view, as one side of a coin on whose reverse is inscribed, "No Popery!"

Father Coughlin, in his very expensive radio talks, is deliberately stirring up race hatred. Hatred of the Jewish people oozes out of almost every part of his talks and publications. Of course, free speech is priceless and guaranteed by our Constitution. It is subject, however, to certain reasonable well-defined exceptions.

Father Coughlin surely would take exception if the Klan would now broadcast weekly over a nation-wide radio chain all the "truths" and other venom that they used to circulate and sell in pamphlet form throughout the country about the Catholic church.

The Catholic Church for ages has realized that free speech must have limitations. It has banned indecent plays, obscene and untruthful publications and everything that incites to hatred of the Catholic people.

Rev. Dr. Henry Darlington, preaching in the Episcopal Church, Fifth Ave. and 9th St., Manhattan, on New Year's Day, suggested a number of essentials of Christianity, among which are:

"Promote understanding, good will and love; control your temper and treat others with kindness; be honest in thought and deed; *weigh every word*; be tolerant and kind; seek the good, the beautiful, the true."

It is also undisputed that the first principle of civilization is self-discipline. With the right of free speech therefore goes the corresponding obligations of truth, common decency and respect for the property and safety of others.

Self-discipline and respect for the religion, the person and property of others distinguishes us from the cave man whose emotions and desires knew no restraints in dealing with his weaker neighbors. It is also elementary that love begets love, hatred begets hatred and bigotry begets bigotry.

It is therefore possible that Father Coughlin's costly but profitable nationwide radio campaign of hate and politics might be copied by the Klan and its like who have, in the past, denounced Catholics in much the same manner that Father Coughlin is denouncing the Jewish people, and made immense profits from the miserable business of hate and race prejudice.

Station WMCA in New York and Station WDAS in Philadelphia, and perhaps other radio stations, have therefore justly declined to be a party to the outpouring of venom and "half truths" by Father Coughlin because it might lead to race hatred and to the hurt of the person and property of fellow-Americans.

Dynamic America, in its issue of January, 1939, states as follows:

"People began to talk about the radio priest who denounced the 'money-changers in the temple.' Though a Catholic priest, he won the applause and support of many Protestants and

Jews. Dollar bills were placed in envelopes and addressed to Royal Oak, Michigan. Pretty soon the Shrine of the Little Flower took on the aspect of big business. Scores of clerks sorted the vast incoming mail and the revenues piled up sufficiently high to pay for a new magnificent church structure. In that the average American is a natural born 'joiner,' thousands became members of the 'National Union for Social Justice,' and the Rev. Coughlin became their 'Fuehrer.' Who the officers of the Union were remains a mystery to this day."

"Father Coughlin rolled up his sleeves, unloosened his tie and collar, and sailed into the bankers, particularly the international financiers, and, figuratively speaking, gave them hell. And the millions who listened to his radio broadcasts approved and sent in more dollars. There were nasty people who said that Father Coughlin's principal support in a financial way, came from Wall Street speculators, who could recoup their losses only through inflation. The radio priest advocated measures which bankers said would bring on wild, uncontrolled inflation. He was for abandoning the gold standard, revaluing silver, and for the government ownership of the Federal Reserve banks. About this time the government found that Father Coughlin was among those who made large sums speculating in silver. But people have short memories and, anyway, he was doing good work in carrying the message of money reform; his was 'a voice crying in the wilderness,' they said.

"Through his National Union for Social Justice, Father Coughlin exerted considerable influence in national politics. It is said that he was responsible for two hundred thousand telegrams arriving in Washington protesting against the 'reorganization bill.' While at first friendly to the Roosevelt administration, he later turned against it, and his attack upon it was similar to that of Hearst, the Liberty League and the 'economic royalists.' In 1936 he succeeded in performing a political feat seldom ever before accomplished in this country. He pulled the Honorable William Lemke out of his vest pocket and made him the Union Party candidate for President. He assured the nation that Lemke would poll at least nine million votes and declared on July 10th: 'I

am positive that Mr. Roosevelt will not be reelected. Congressman Lemke will carry Rhode Island and Massachusetts . . . He will take Pennsylvania and Michigan. President Roosevelt won't take New York.' On July 16th, at the Townsend Plan convention in Cleveland, he referred to the President of the United States as 'that great betrayer and liar . . . Franklin Double-Crossing Roosevelt.' Seven days later he apologized to the President. His superior had turned on the heat. On August the 15th he declared: 'If I cannot swing at least nine million votes to Mr. Lemke I will quit broadcasting educational talks on economics and politics.' On September 25th he called President Roosevelt 'anti-Christ' and on October 25th it was 'the scab President Roosevelt.' President Roosevelt was reelected by 523 electoral votes to 8 for Landon and 0 for Lemke. Lemke received 800,000 votes in all, failing to carry a single state, including his own North Dakota. On November 7th he (Coughlin) announced that 'I am withdrawing from all radio activity in the best interests of all the people . . .

I am doing this to prove that my promise is better than my bond.' Father Coughlin kept his promise for a brief period, but now he is back on the air. It is estimated each series of broadcasts costs \$100,000. Where does this money come from? Organizations and individuals asking for general public support are expected to render regular financial reports. So far as is known Father Coughlin has never given an accounting of the huge sums that pass through his hands."

* * *

IN his speech of November 20, 1938, following Austria, Czechoslovakia, Munich and the greatest atrocities ever committed against any minority, we find the following significant statements:

"Before attempting to answer these questions, permit me to review for the uninformed members of this audience the chief incidents immediately preceding the latest manifestation of persecution suffered by thousands of innocent Jews, natives of Germany; a persecution which, *fortunately for all, has received a superabundance of* (Continued on page 20)

PORTRAIT

By RUTH GONZER

SHE sways beside the table, gaunt and bent
Like an ancient, storm-scarred tree trembling
In the wind. The gnarled old hands are crumpled
Yellow leaves pressed against the withered breast.
The wrinkled lids are closed. She stoops above
The white-covered bread and her lips move
Tenderly in the old, old prayer and the
Sounds come forth in a strange, weird music,
Throbbing and tense in the hot Ghetto room,
Rising and falling in its ageless melody.
Outside, the city grinds its maddening pace.
Sleek cars flash past the tenement doors;
A silver plane curves thru the twilight sky;
Trains whirr across the smoke-gray air;
Tall office buildings spew forth a wave

Of rouged stenographers and sallow clerks;
Shrill voices, whistles, horns, scream thru the
Ghetto windows, blending their blatant discords,
Mad symbols of a modern streamlined age.
Within, the dim room is like a tomb
Lit only by five yellow candles casting
Shadows on the wall. The bent figure
Chants in the gloom, the Sabbath song of
Her mother, and her mother before her,
Sung in the twilight by the Wailing Wall.
Outside, traffic roars and beats upon
The window. But in the musty Ghetto room
A Jewess stoops to tend a shrine of holy bread,
And lift her voice in burning faith to hurl
A deathless challenge to the modern world.

"THE EGREGIOUS GENTILE CALLED TO ACCOUNT"

By GROVER C. HALL

(In the original publication of Mr. Hall's article there was this sub-headline: "Clinical notes on his (the Gentile's) lack of gallantry, his bad mental habits, his tactlessness, his lack of imagination, his poor discernment, his faults as a citizen and neighbor, his gullibility and arrogance." — Editor.)

THIS article will not be taken, I trust, as a defense of the Jew, he that has been defended in 1,000,001 articles and books. Fortunately he does not stand in need of defense. But I can think of 100 reasons why his Gentile brother, usually ignored by critics, invites and deserves arraignment before the bar of his own conscience.

The Jew has spent his life as a race under a microscope designed and held by the Gentile. His blemishes stand out in bas relief on a canvas made by the same Gentile neighbor. His virtues are in the picture to be sure, but they stand obscurely in the background. The effect of the portrait is that of a vast, libelous caricature made by a thick-fingered, unimaginative artist. The Jew has been either too charitable or too circumspect to retaliate in kind. He holds no microscope over the Gentile to paint a character study of the most incredibly irresponsible of all the despots.

The earth swarms with men who think they are experts on the Jew. Nobody attempts a critical estimate of the Gentile as a Gentile. Nobody audits his balance sheet. Nobody invites him to give an account of his long and unbroken stewardship as the undisputed master of the human race. The Gentile has more power and has held it longer than any other vested interest in history. He has escaped critical questioning and comment longer than any other.

I, for one, marvel at this escape of the Gentile from accountability and justice. I marvel that his meanness, his pettiness, his arrogance, his snobishness, his ill manners, his ungallantry, his poor sportsmanship, his bogus humanitarianism, his sheer blindness to his own higher interests,

have not been brought more sharply under notice. It would surely do the Gentile good to have his character plumbed in his peculiar relation to the Jew, however satisfactory his character may seem to be in other relationships. If the Gentile could but bring himself to face his own microscope, held in his steady, ruthless hand, the experience might indeed save him from the possible disaster which his demeanor invites.

Surely a citizen may claim the right to protest against the folly if not the vice of those who may injure him by thoughtlessly encouraging in various ways, both subtle and gross, the ever-present rogues and fools in society to violate the ideals that fixed the pattern of this federation of neighborhood democracies, the Republic of the Oceans.

We think we do no harm to ourselves and our common institutions when in individual social relations we patronize the Jew. We think we are shrewd, discerning fellows when in contemplating a citizen and neighbor who happens to be a Jew we think of him and discuss him first as a Jew and then as whatever else he may be. We attribute virtues to him as a class that are characteristic only of individuals; we attribute vices and frailties to him as a class that any man of sense should know are peculiar only to individuals, whether Jews or non-Jews.

Thus we hound the Jew while imagining ourselves to be his friends—meaning by we, those of us that comprise the majority of Americans and would not consciously injure the Jew. Our great transgression is that we do not measure our demeanor to make it conform to our responsibility. We forget that the fools who form our mobs may be influenced profoundly by the manners and prejudiced deportment of people of their own kind above them in the scale of life. Every ill-considered act or word of the influential Gentile is food and drink to the passions of the lower order of man, who once inflamed to madness by bitter fortune, having nothing of his own to lose, acts to destroy the things that

are dear to others. Grave anxieties in this connection are warranted, as we shall presently see, if we will but take a long enough view of the story of man's inhumanity to man, even in our own most-favored country. If this be true let us, then, fix the responsibility.

* * * *

Experience and personal observation over a period of years have taught me the only lesson that my faculties, being what they are, could receive, that often we have reason to deplore the thing that makes one a Gentile and does not at the same time make him an adequate humanitarian, and adequate neighbor and an adequate citizen.

Now I personally do not mind being a Gentile and I have no disposition to low-rate the status of the Gentile. There is a distinct advantage now as ever in the past in being one. We Gentiles are now and have been throughout history in the majority, the great majority—so much so indeed that the Gentile has since the bright dawning constituted the greatest single vested interest known to time and space.

Our political and social position is more secure. We make more money than the Jews. We control the earth and we know nothing of the bitterness that flavors the acrid cup of a helpless minority group. Indeed we as Gentiles have been so long in possession of the earth, so long in undisputed power, politically, economically and spiritually that we have never had any opportunity to know whether in facing an invincible oppressor of our kind we would be brave. If there were only 15,000,000 of us today as against 1,985,000,000 Jews in the world, how would our wits and instincts stand the test, if our dignity as a group should be affronted?

We Gentiles sit on top of the world and rule it. I, as a Gentile, know that if I wish I can lie, steal, murder, get drunk, burn a house, loot a government or commit any other of the known indecencies, and that while I may be duly punished for my offense, I, instead of my kind will be put on

trial. In no circumstances would I hear the taunting phrase: "Gentile! Catch him!"

And so, I do not mind being a Gentile. It is profitable, it is pleasant, it is safe. There is nobody to oppress me or offend me for being one. Notwithstanding that I'd rather be a martyr than anything else except a millionaire, I like the All-Aryan rug that warms such a lowly bug as I on damp, chilly days. I am a Gentile and nothing on Yahweh's earth can alter that fact. That fact means security for me in every storm that does not ruthlessly strike down all peoples, regardless of race or creed.

In fine, we Gentiles will be the last

to succumb in any circumstances. I am sitting pretty, primarily because of the accident of birth and geography, but also because of the obtruseness if not the dullness, the smugness and the arrogance, if not the sheer ungallantry of my compeers in Aryanism.

Naturally, the violent, brutal anti-Semite is revolting to me, even as he is probably revolting in ordinary circumstances to 90 per cent of my fellow American Aryans—but I am not at this point thinking of the Vulturebund. I am thinking rather of the type of American who while he says and no doubt believes he would fight to protect the Jew's civil rights, nevertheless is an awkward, lumbering fellow

in his relation to the Jew. He may be free of conscious malice, nevertheless he fails either to cultivate or feel the need of genuine talent for living the day by day life of the good neighbor to all who are worthy of neighborliness. He is not sensitive, not intuitively understanding and gracious. He is outwardly kind to Jews, but only because of the practical discipline of memory, plus a sense of expediency. He is tolerant only because of political axioms he has heard and likes to taste and roll in his mouth when he has an audience. He is often patronizingly tolerant, his good will is a synthetic product, not a delicate flowering of the human spirit.

And so at the moment I am not thinking of the more vicious and aggressive anti-Semite who outrages the majority of Gentiles in this free American atmosphere, but of Aryans who merely pain and sadden me. I have in mind rather the ox and the ass of Aryanism, particularly many, but not all, of the "Some of my best friends are Jews" boys and girls. Of the vicious fanatic more anon.

Now, of course there are many unpleasant Jews—but they pain and grieve the men and women of good sense and good instincts who are of their kind. Even so, it seems to me that there is a higher proportion of Nordic Gentiles who habitually jar the sensibilities of well disposed people. There is a higher proportion of Nordics whose principles are not lofty, whose manners are crude, whose good taste is low, whose pride is a kind of juvenile vanity rather than the mark of innate dignity of character, in other words they are just chimpanzees with clothes on. These are rendered the more ignoble because they are conscious of their overwhelming strength so long as blood, geography and tradition give them sanctuary.

* * * *

In Nazi Germany I should probably be accounted eligible for all the current benefits of citizenship. My line must have been purged soon after the panic in the Garden of Eden. I am Anglo-Saxon-Pict-Celt-Welsh, out of an interminable line of deep-water Baptists. In my boyhood I broke furrows, planted crops and went to school in a rural Alabama county. It was nine miles from my home to the nearest railroad. My forebears on both sides Lindberghed in a lumbering, leisurely

(Continued on page 18)

CONDITIONS IN PALESTINE TODAY

A Letter to the Center from a Resident of Tel Aviv

I WANT to express my thanks to all of you for your many kind letters and for the interest and attention which is paid to me by everyone of you. I also want you all to know that I greatly appreciate and value your friendship. I hope to be forgiven for not answering you individually.

Most of you desire to know more about the present complications in Palestine, and what effect the Arab terror and disturbances for the past two and a half years have had upon the *Yishub* (Jewish population) in Palestine.

Economically, the past two and a half years have placed the *Yishub* in a position where it had to "stand on its own." The Arab could not be relied upon for supplies of vegetables, dairy products, eggs, cattle and other necessities. This forced the Jews to produce the needed food themselves. The result has been satisfactory.

As regards to Arab labor, to employ Arabs meant to bring the enemy into our own camp. Temporarily, then, we eliminated Arab labor in the Jewish colonies. The problem is that the 20 piastres (\$1) a day earned by a laborer in the colony must buy the minimum needed commodities by him.

One of the economic gains during these two and a half years was to bring the standard of life here to a more or less normal level. "Prosperity" in Palestine created a conflict between the economic possibilities of the country and the extreme high standard of life of the majority.

The port and air field in Tel Aviv

and many other assets created during the past two and a half years can surely not be overlooked.

On the other hand our industry has been suffering a terrible set-back, due to these abnormal times. The marketing in the neighboring countries is very difficult and the buying power of the *Yishub* is much lower than two or three years ago.

In the agricultural communities the critical economic problem of to-day is to make the *meshek* (virtshaft) pay for *shnirer* (protection). In many cases it amounts to 60 or 70 per cent of their income.

Politically the situation must be well-known to most of you. The Arabs are mobilizing not only Arab countries in the support of their demands but also European public opinion, particularly in fascist countries. Therefore, we Jews, especially American Jews, should not overlook the fact that political support of a progressive public opinion as well as government (as many as possible) can have a decisive influence. That is why the *Yishub* was overwhelmed by the energetic action shown in the United States lately. We hope here that the people who are behind these efforts will not stop at this, but will consider that the work has only been begun.

One thing, however, must be clear and that is: Any kind of defeatism is most dangerous in these decisive days.

What effects has the past two and a half years had upon our spiritual problems? I can state one definite con-

(Continued on page 17)

THE SHYLOCK TRADITION

By JACOB KAPLAN

A STORM of protest arose recently in New York City apropos of the publication of Jerome Weidman's novel, "What's In It For Me?" Acknowledging the justice of the criticism of the protestants that the book presented a most dubious and harmful portrait of the Jew, Simon and Shuster, the publishers, of the book, have announced that they will print no more copies of either this or Weidman's prior novel, "I Can Get It For You Wholesale."

Certainly, this reaction to literature painting the Jew unfavorably is no more a unique phenomenon in this country. It will be recalled that some years ago Maurice Samuel, in "Jews On Approval," severely castigated Ben Hecht for his "Jew In Love." The latter novel, Samuel argued, gave a distorted as well as mendacious portrait of Jews. Again, it will be remembered that but a short time has elapsed since it was decided to withdraw Shakespeare's "Merchant Of Venice" from the curriculum of our public school system because of the negative opinion of Jewry it might create in the minds of impressionable, uncritical young minds.

There is no denying the fact that Weidman's novels are extremely competent from a strictly literary point of view. He belongs to a school of American literature deeply affected by Ernest Hemingway. This group of writers—John O'Hara, James M. Cain, James T. Farrell, among others—combine a witty, fast-moving, staccato style with the creation of seamy-sided, roguish characters. Weidman has the virtues of this "hard-boiled" school of letters. His novels run along, stylistically, at a marvellous pace. He has excellent wit, as well as the gift of making some of his characters, particularly Harry Bogen's mother and Ruthie Rivkin, spring amazingly to life. There is no doubt that Jerome Weidman's talent will go far in American literature providing that he will be a little more responsible than he has been in his first two novels.

For, have no doubt about it, Weidman's novels are capable of doing more harm than good. Weidman's hero Harry Bogen, is the resurrection of the familiar type of Shylock character that has persisted in both English and

German literature—the Jew, the essence of whose character it is to greedily cheat all and sundry. From the first to the last pages Harry Bogen is, as one critic remarks, the worst rogue we have seen in modern literature. Born in the Bronx, of Jewish origin, Harry Bogen arrives early at his philosophy of life. Egotist and scoundrel that he is, Bogen believes the world divides into two classes—the fools, and the racketeers who reap the harvest from the fools. Bogen, naturally, believes in being the racketeer. He begins his career auspiciously by organizing a fake union and precipitating a strike among the shipping clerks of the garment center so that he can have them all as the employees of a delivery service that he sets up in the garment center. When he finds that his delivery service has stopped being lucrative he fools his partner into purchasing it. He then enters the dress business. Here he manages to send one partner to jail and bankrupts the other. All this leaves Bogen a complacent man at the finish of "I Can Get It For You Wholesale." In "What's In It For Me" Bogen continues his pillaging career. Where he has had some heart, some respect for his mother in the first novel, he now becomes hard and calloused, capable of running the entire gamut of crime. He becomes in turn procurer and thief. He again enters the dress business, and again cheats his partner. And the motivation behind these misdeeds is the desire on Bogen's part to keep a Broadway harlot—Martha Mills. Is it difficult to understand why Jews objected to this portrait as one injurious to themselves? Did not Weidman understand that this portrait of an avaricious Jew would play into the hands of the anti-Semite, who might turn to the uninformed and the indiscriminating and say: "Here again you have the typical greedy Jew interested in ill-gotten gain."

Only when we turn to the literature of the past for comparison can we really understand the really pernicious nature of characterizations such as Harry Bogen. It is a bane of English and German literature that they have perpetuated a tradition about

the Jew as a usurer, criminal, rogue, evil-doer—the Shylock tradition. This lying tradition has passed on from century to century and has done irreparable harm to the Jewish people. Never did this tradition have any reason for being, as it was born in the atmosphere of fanaticism, intolerance, and sheer ignorance. It originated in the drama.

"In no department of human activity," says M. J. Landau in his study of the Jew in drama, "has Jew-baiting been more persistent and popular than in the realm of the drama." No student of literature can help but agree. The very origin of dramatic literature brought with it the pillorying of the Jew. It will be remembered that the drama in England and Germany was religious in origin and consisted of mysteries, miracles or moralities, presented before the church and guild audiences. These plays took over the spirit of the medieval "Hymn of Hate" in respect to the Jew. Usually, they gave some story of a Jew who tried to dupe a Christian, only to be outwitted himself, much to the amusement and delight of the audience. When religion and the drama were divorced, secular dramatists found that the stage Jew was a convention in drama too popular to be cast. They proceeded to make him a ridiculous figure. Usually he had red hair, a red beard, and a huge nose. With Shakespeare and Christopher Marlowe showing the way, the Jew was usually a moneylender. Nine times out of ten he was a Shylock who insisted upon his pound of flesh from the Christian in his clutches. He spoke a barbarous language with an inflection and a lisp which made him more ridiculous than ever. When not a usurer, the Jew was a fence, or receiver of stolen goods, a rogue, or a parvenu.

Focusing our attention on the origin of the portrait of the Jew as usurer, we find some amazing details. First, it is important for us to draw attention to the fact that there were no Jews in England from 1290, the year they were expelled, to 1655, when they were permitted to return. Only crypto-Jews, very few in number, remained in the country at the time of Shakes-

peare—the end of the 16th century. Nevertheless, Stephen Gosse in 1579 wrote an essay called "The School Of Abuse" in which he refers to "The Jew shown at the Bull (a tavern playhouse in Bishopsgate) representing the greediness of worldly chusers and bloody minds of usurers. Here is the first Jewish usurer in England, appearing at a time when not a single Jew was known in England. Why he appeared is no mystery. Usury was extremely rampant during the entire Jew-less period of England. R. H. Tawney, the famous English social scientist, informs us that Parliament had to pass one bit of legislation after another attempting to stamp out the usury evil. In 1341 and 1487, for example, legislation was enacted by Parliament laying down severe penalties for the crime of usury. As late as the period of Bacon, whose essay "Of Usurie" appeared in 1623, it was quite plain that usury was a widespread evil in England. All this is indicative of but one all-important point: Usury was practiced very widely in England both before and after the expulsion of the Jews by the non-Jewish world. Precisely because of this very fact the Christian usurer used the Jew as a scapegoat—a most familiar practice, as the modern world may testify—to divert the resentment of the aroused public from themselves, they began to prate propagandistically about the Jew as being usurer by instinct and tradition. The gullible dramatist, unfortunately accepted this characterization. Gosse's Jew was the father of the stage Jews. Most Elizabethan dramatists at one time or another took occasion to depict the usurer Jew.

Shakespeare, it is noteworthy, transcended the limitations of his theme. His "Merchant of Venice" may have given the unveracious usurer-Jew tradition its name, but his Shylock is no stock figure of the stage Jew. The love of humanity so characteristic of the bard caused him to make of Shylock a pathetic figure who, in his oppressive surroundings, evokes more sympathy than contempt. One great actor after another—Henry Irving in particular—has portrayed Shylock as the symbol of the tragic figure of the oppressed Jew throughout the ages. To the child, incapable of anything but literal analysis, this is, of course, not apparent; it was, therefore, quite correct to withdraw it from the public school curriculum. To the adult student, how-

ever, the play as a whole, particularly the courtroom scene, when Portia, the "Daniel come to judgment," Antonio, and Bassanio all pounce upon Shylock, reveals Shylock as a figure more to be pitied than vilified.

It was Christopher Marlowe's "Jew of Malta" which really served as the model for the many stage Jews who were to flood the drama and novel for centuries to come. Barrabas is no Jew at all, of course; he is rather a monster of crime, endued with the lust of all of Marlowe's characters for power. He wants to acquire "infinite riches in a little room." He fiendishly proceeds to murder on every side to gain his end. He has two young men kill each other, poisons a whole nunnery, and kills a few friars. As a final gesture, he attempts to kill a whole army of Turks.

Shakespeare's and Marlowe's creations set the tone for the centuries. Dramatist after dramatist, leaving out the best of Shakespeare's characterization, created Shylock-Barrabas, usurer-Jew portraits. Phillipson in his "Jew in English Fiction," has shown how novelists like Charles Dickens caught up the lying infamy and passed it into the novel. Down to our times the Shylock tradition has come; such dramatists as Arthur Wing Pinero in "Mind the Paint Girl," Knoblock in "The Fawn," Somerset Maugham in "Lady Frederick," have in recent years introduced the Shylock stage Jew in their plays. As a matter of fact, so imbedded has the convention become in the mores of society that many a popular movie introduces the avaricious Jew type of character.

Does there exist any oasis in this desert of vilification? Yes. In English literature dramatists like Cumberland and Galsworthy, novelists like George Eliot, have come forward to write intelligently about the Jew and his cultural traditions. George Eliot's "Daniel Deronda," for example, gives us a tale of a Jewish boy, Daniel Deronda, whose social idealism contrasts sharply with the mere individualism of his Gentile girl friend, Gwendolyn Harleth. In an inspiring manner, Eliot traces this moral and social idealism to the real traditions of the Jewish people. In German literature—where the Shylock pattern has had as unfortunate a vogue as in English letters—Gotthold Ephraim Lessing, inspired by his knowledge of Spinoza's life and his friendship with Moses Mendelssohn, the great Jewish philo-

sophical and poetic mind, wrote "Die Juden" and "Nathan Der Weise." Both these latter dramas did much to correct the deleterious effect of the Shylock tradition. Writers like Thomas Mann have written understandingly about the Jew.

The non-Jews who have attempted to correct the abominable usurer-rogue tradition deserve the utmost homage. Unfortunately, they are so few in number, and it is to the writer of Jewish origin whom we must look for the restoration of the true dignity of the Jew; it is he who has provided the essential palliative. Rare indeed has been the Jewish writer who at one time in his career has not turned to the traditions of his people for artistic inspiration. The most cosmopolitan—as witness Heinrich Heine—has been drawn to the cultural past of the Jew. The most ardent assimilationists—to wit, Arthur Schnitzler and Robert Nathan—have written inspiredly about the persecutions of their people. But whether he has been a Zionist or an assimilationist, the writer of Jewish origin has presented a many-sided picture of the Jew. Whatever facet of the Jew he has presented he has invested his Jews with a nobility that enable them to take a place alongside other nations as a normal people ready to function normally if only accorded tolerance rather than pogromization. Lion Feuchtwanger's Suss, Jacob Wassermann's Ruth, the sixteen year old Jewess, in "World's Illusion," Jeremiah, in Franz Werfel's "Hearken Unto the Voice," David in Israel Zangwill's "Melting Pot"—all are characters propinquitous with thousands of other characters peopling the books of such writers in that they all have a certain human dignity which more than offsets the Shylock tradition.

In view of the abominable effect of the usurer-rogue tradition, is it too much to ask that the man of letters be careful in his delineation of the Jew. Ostensibly, anti-Semitism is on the rise in our day. Any portrayal of the Jew as an avaricious Shylock can only fan the fires of anti-Semitism. We must be most vigilant in rooting out and mercilessly exterminating the Shylock tradition wherever we find it. In this connection, it was fitting that Jerome Weidman's novels be protested. It was fitting especially because Weidman is Jewish himself and should know better than to present us with a Shylock like Harry Bogen.

JEWISH NEWS IN REVIEW

By LESTER LYONS

FOR the purpose of "restraining Hitler and acting also as the symbol of our own unity against prejudice and intolerance here", more than sixty prominent American men and women, including former United States Ambassadors, presidents of colleges, clerical leaders, authors and artists, have formed the Volunteer Christian Committee to Boycott Nazi Germany. The members of this group are pledged not to buy German goods, travel on German ships or visit German territory, "not in hatred of the German people, but because, since we are not allowed to communicate with them by word, we can only open their eyes by letting our actions speak for us." The Committee plans to enlist Christians of all denominations in this country to aid in the support of the boycott and to isolate Hitlerism. The chairman of the Committee is Dr. William Jay Schieffelin, well-known civic leader.

* * *

Calling upon Americans not to accept decorations from dictators, Harold L. Ickes, Secretary of the Interior, criticized Henry Ford and Charles Lindbergh for having accepted awards from "that same hand that is robbing and torturing thousands of fellow human beings." He also condemned those wealthy American Jews who have op-

posed the appointment of competent Jews to public office. He suggested that rich Jews should exercise the greatest care to be above reproach in their social and business relationships.

* * *

A group of fifteen young German refugees who have been trained at one of the agricultural training centers established by Jewish organizations in Germany has left London for Kenya, Africa, to inaugurate a small, experimental project of settlement on farms. After additional training in Kenya they will be settled on farms purchased by Jewish organizations. This project has been devised by one of the private Jewish organizations in London with the approval of the government of Kenya. If the plan is successful these youths will be joined by other members of their families.

* * *

Rev. L. M. Birkhead, National Director of the Friends of Democracy, has estimated that there are 800 anti-Jewish and anti-democratic organizations in this country. Declaring that there was a direct connection between such organizations and the German propaganda machine, he said that one-third of the people in this country have been affected by Nazi-propaganda.

* * *

Founded for the purpose of encouraging and disseminating a greater knowledge of Jewish life and activities, the Jewish Information Bureau of this city, has, during the six years of its existence, as a recent report discloses, answered 53,000 questions on almost every Jewish topic. The information service is furnished free of charge to all persons. In conjunction with its research activities the Bureau publishes at intervals pamphlets on subjects of Jewish interest. These pamphlets have included "The Jewish Community in Figures", "The Truth is Out of Print", "Religion and Anti-Religion in Russia", "Bolshevism is not Jewish", and "The Peril of Racial Prejudice". From rabbi to housewife, every type of person has availed himself of the Bureau's facilities. Lately, a frequent query to the Bureau is as to where a refugee can be

engaged for domestic work. The founder and director of the Bureau is Bernard G. Richards, president of the Jewish Council of Greater New York.

* * *

The Board of Education of this City has approved a plan to introduce in the school system courses in tolerance. It is intended that assembly programs be held in each school to present the constructive contributions of the different racial and religious groups. It is hoped that by this means

REQUIRED READING

The Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee, in cooperation with the Professional Circle of Philadelphia, has published a pamphlet giving information concerning equivalents for German chemicals and pharmaceutical preparations. This is the first of a series of pamphlets intended to supply advice as to substitutes for German goods. This pamphlet points out that certain firms, finding it inexpedient to sell goods marked "Made in Germany", have manufactured products here from raw materials received from Germany.

good will and tolerance among students and teachers and mutual respect for the accomplishments of all races and creeds will be fostered.

* * *

Dr. Mordecai W. Johnson, President of Howard University, the largest Negro institution in the United States, declared at the 21st annual dinner of the New York Urban League that Negroes in this country have been deeply shocked by the wave of intolerance and persecution of the Jews in Germany. Tangible expression of Negro sympathy for the victims of political oppression in Central Eastern Europe was given by a contribution of \$130 by members of the Abyssinian Baptist Church of this city for the aid of Christian and Jewish refugees. The pastor of the church said that this was the largest collection that the church had contributed during the past eight years.

CANDIDATE FOR AMERICAN FUEHRER

General William Van Horn Moseley, who, upon his retirement from the United States army last September, was called by Secretary of War Woodring "flagrantly disloyal", has been heralded by anti-Semitic forces as this country's fascist leader. James True, a notorious Jew-baiter, has referred to General Moseley as the "leader for which this country has been waiting anxiously for nearly six discouraging years" and has stated that the general has been urged "to command a Christian army against the forces of subversion." General Moseley has been apparently qualifying for the post held out to him by delivering anti-Semitic speeches throughout the United States recently. He has called the Jews "bearers of the germ of internationalism" and has expressed the desire that all Jews be "sent back to Russia."

Contributions by 30,000 clothing workers in New York City of a day's wages will increase by \$250,000 the amount available for refugee aid.

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A tract of land in Palestine originally intended by the Sons of Zion for an American colony will be utilized for the settlement of Jewish refugees from Germany.

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A group of 150 Americans, headed by Dr. Wilbur F. Cross, former governor of Connecticut, is endeavoring to raise \$2000,000 to help Jewish and Christian scholars exiled from Germany. Dr. Cross recently declared that the democracies should admit as many Jewish refugees as possible and that the success of the Jews of Palestine in farming refuted the assumption that Jews were unwilling to engage in manual labor. In lauding the Jews he said: "If I were a Jew, I'd hold to the traditions of my race. I see no reason why Jews should not remain true to their traditions, culture, folk-lore and religion but they should conform to the general customs of the country in which they live."

* * *

The Joint Distribution Committee, the United Palestine Appeal and the Federation for the Support of Jewish Philanthropic Societies have agreed to embark on a joint campaign to raise \$9,000,000 in Greater New York for the relief of the Jews of Central Europe and for their settlement in other countries.

* * *

Lucius N. Littauer, prominent Jewish philanthropist, has made a gift of \$25,000 to the Jewish Theological Seminary of America for the purpose of insuring the continuance and expansion of the activities of the Seminary in promoting a better understanding of Judaism among Jews and Christians and in improving the relations between Jews and Christians in American Communities. Mr. Littauer established the first professorship of Jewish literature and philosophy in an American University by endowing a Chair at Harvard in 1925.

* * *

Because of charges from well-informed sources that German exchange students in this country are engaged in espionage or propaganda activities, the United States Government is planning to investigate this situation.

* * *

Fritz Kuhn, head of the Nazi German-American Bund, professes to love American democracy. When he was requested, however, by the prosecuting attorney, in a recent court action, to sing the first stanza of the Star Spangled Banner, he declined to do so.

* * *

During the half century of its existence the Jewish Publication Society of Philadelphia has been the foremost

FROM THE POGROM FRONT

Jews desiring to pray in the few synagogues left in Germany are now required to obtain permits which must be renewed for every service. The Nazi Minister of Labor, Dr. Ley, has declared that the government will not permit the Jews to rebuild their synagogues because they are nests of crime and swindles, and that it is the government's intention to erect monuments on the sites of the synagogues to serve as symbols of the liberation of Germany from Jewish slavery.

Jewish agency devoted to the publication and dissemination of works of Jewish interest. Now, to celebrate its golden jubilee, the Society has planned an extensive program calculated to increase the circle of readers of important Jewish books. Among the Society's projects are a library of Jewish reprints to be sold at one dollar each, a Historical Jewish Community series which will eventually contain a history of every Jewish community in the world; and a series of books on Jewish holidays and commentaries on the Bible.

* * *

The ensemble of the famous Habima Theatre of Palestine, consisting of thirty persons, will come to this country in the spring for a repertory tour. The company will play throughout the United States and will give special performances at the New York World's Fair in conjunction with the Jewish Palestine Pavilion. Luise Rainer is chairman, and Dr. Albert Einstein, honorary chairman, of the Committee sponsoring the tour.

* * *

Stanley M. Isaacs, President of the Borough of Manhattan, has ordered his department not to purchase any goods made in Germany. He has also asked the Purchase Department not to fill any order from his office which

might inadvertently call for German-made goods.

* * *

Following a statement by Stephen F. Chadwick, National Commander of the American Legion, that proposals to make this country an asylum for refugees are "inimical to the welfare of the United States," three American Legion posts in the Bronx and one in Manhattan have instituted a national campaign against the opposition expressed by Commander Chadwick.

* * *

On the assumption "that all Jews are Communists," the Japanese authorities now in control of North China have barred the immigration there of Jewish refugees from Germany.

* * *

Because of their efforts in behalf of German refugees, Raymond Massey, Walter Huston, Dorothy Thompson, and the Theatre Arts Committee have received threatening letters from unknown Nazi sympathizers.

* * *

Romain Rolland, eminent French novelist and winner of the 1915 Nobel prize, has written a vehement denunciation of anti-Jewish persecution in Germany. He has urged the Jews to emulate their fore-fathers in "keeping their courage and faith in the future."

* * *

For "economic reasons" the authorities of the British West Indian possession of Trinidad have barred the admission "as undesirable immigrants" of all aliens who left Central Europe within the past two years.

* * *

Despite a strong campaign directed against the Jews, radical anti-Semites were defeated in the recent municipal

NO REFUGE EVEN IN THE GRAVE

Jewish cemeteries have been utilized by large numbers of Jews as places of refuge from Nazi persecution. In many places they took shelter in graves. More than 65 Jews found hiding in a Jewish cemetery in Nuremberg were sent to a concentration camp.

elections in Warsaw and Lodz, Poland. Polish and Jewish Socialists obtained majorities over the anti-Semitic Endeks and the government Camp of National Unity.

(Continued on page 17)

BROOKLYN JEWISH CENTER ACTIVITIES

TONY SENDER TO SPEAK ON "WOMEN'S ROLE IN SHAPING A NEW WORLD"

Miss Tony Sender, for thirteen years a member of the German Reichstag, will be the speaker at our Forum on Monday evening, January 30th at 8:15 o'clock. She will speak on the subject, "Women's Role in Shaping a New World."

Miss Sender has been in the forefront of those who fight dictatorship and tyranny and insist on the fundamental right of every individual to freedom and peace.

Until her enforced exile from Nazi Germany in 1933, Miss Tony Sender was one of the most active figures in European political life. Her activities were of the very nature to attract the displeasure of Hitler and his Nazi adherents. A confirmed pacifist, she had fearlessly protested against Germany's invasion of Belgium in 1914, and in 1915 was one of the outstanding participants in the Swiss Anti-War Congress. Miss Sender is a brilliant speaker—honest, forthright, and sincere. The recent developments in Europe with their threat to the democracies yet remaining have only added more fuel to the fire of her beliefs



Tony Sender

and her burning, though considered, expression of them.

Admission to this lecture is free to members and 25c to non-members.

RABBI LEVINthal TO PREACH THIS FRIDAY ON "THE TRUE PATH TO WORLD PROGRESS"

This Friday evening, January 27th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The True Path to World Progress."

In this sermon the Rabbi will discuss the dangers inherent in certain attitudes of well meaning people who nevertheless choose the wrong path to progress. It will deal with an interesting phase of civilization and should prove of special interest to the members.

Rev. Kantor will lead in the congregational singing and you and your friends are cordially invited to attend.

ADVANCE NOTICE

On Friday evening, February 3rd, Rev. Dr. Sidney S. Goldstein, associ-

ate rabbi of the Free Synagogue of New York will deliver a sermon at our services. Rabbi Goldstein was supposed to have been with us on Friday evening, January 20th, but due to the inclement weather, his visit was postponed for next Friday night. He will speak on the subject announced before, "Reaction or Revolution: Must History Repeat Itself."

VICTOR CHENKIN, "THE SINGING ACTOR" AT THE CENTER FEBRUARY 13th

On Monday evening, February 13th, we shall be privileged to have with us the remarkable singing actor, Victor Chenkin, in a repertory of character songs including Hebrew, Russian and Ukrainian melodies.

Unique among foreign artists, Victor Chenkin has practically recreated the difficult role of the singing actor. He gives life to a superb group of

characters, familiar to various corners of continental Europe. He makes each character the voice of the folklore of an ancient people. He deals in dramatic moods rather than in dramatic incidents. Chenkin, is above all, an actor. Without an innate knowledge of dramatic crafts he could never give reality to his varied impersonations or extend that reality into the illusion of setting and supporting casts. But his singing voice is by no means to be overlooked. A flexible organ, it bends to his will whether he requires the sonorous intonations of the Jewish rabbi singing the laments of his people or the liquid tones of the Italian boy or the crude earthly voice of the Ukrainian peasants.

Reserved seats for the Chenkin concert are now available at the information desk of the Center for 50c, 75c and \$1.

SISTERHOOD TO HOLD INSTALLATION OF OFFICERS AND TEA MONDAY, FEBRUARY 6th

Due to the fact that the second Monday in February is Lincoln's Birthday, the next monthly meeting of the Sisterhood will be held on Monday afternoon, February 6th, at 1:30 p. m. This meeting will be in the nature of an installation of the newly elected officers of the Sisterhood. Rabbi Levinthal will be present and assist in the installation ceremony. An interesting cultural program will also be given. The meeting will be followed by a tea for all the members. The women of the Sisterhood are asked to please remember the change of date for this important installation meeting—Monday afternoon, February 6th, at 1:30 o'clock.

CHORAL GROUP MEETS TUESDAYS AT 1 O'CLOCK

The Choral Group which was recently organized by the Sisterhood will hold its meetings regularly every Tuesday afternoon at 1 o'clock. The group is under the leadership of our cantor, Rev. Samuel Kantor. This group made its initial appearance at the last membership social meeting and received a tremendous ovation. We appeal to the members of the Sisterhood to please join the group and attend the next meeting.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Gross, Sol W.
Radios Married
Res. 1 Plaza St.
Bus. 111 Eighth Ave.
Proposed by Nathan Salwen and Samuel Stark

Kaminsky, Irving
Unmarried
Res. 1384 President St.

Kaplan, George
Real Estate Unmarried
Res. 299 Crown St.
Bus. 26 Court St.
Proposed by Jacob Garlick

Kaplan, Hyman
Govt. Employee Unmarried
Res. 919 Eastern Parkway
Bus. G.P.O. 33rd St. and 8th Ave.

Kaplan Morris
Real Estate Married
Res. 299 Crown St.
Bus. 26 Court St.
Proposed by Jacob Garlick

Leonard, Sidney S.
Attorney Married
Res. 372 Brooklyn Ave.
Bus. 29 Broadway
Proposed by Morton Klinghoffer and Joseph Goldberg

Reich, Jacob K.
Autos Married
Bus. 6084 Myrtle Ave.
Proposed by Sam Dembicer

Rubinstein, Charles
Unmarried
Res. 702 Eastern Parkway

Bus. 1797 Pitkin Avenue
Proposed by Joseph Goldberg and Harry A. Harrison

Slonim, Miss Lillian
Res. 810 New Jersey Ave.
Proposed by Dr. Harry Katz

Soffer, Morris
Dept. of Finance Unmarried
Res. 81 Pulaski St.
Bus. 50 Lafayette St.

Wittenstein, Martin
Mail Order Married
Res. 250 Crown Street
Bus. 529 W. 42nd Street
Proposed by Arthur E. Fishman

The following have applied for re-instatement in the Brooklyn Jewish Center:

Katz, Sam
Butcher Married
Res. 413 Kingston Ave.
Bus. Same
Proposed by Samuel Stark

Lance, Robert J.
Treasury Dept. Married
Res. 1770 Union St.
Bus. 641 Washington St.
Proposed by Harold Lipsky

Wagner, Leonard
Attorney Unmarried
Res. 1363 Dean Street
Bus. 251 Powell Street
Proposed by Joseph M. Schwartz

Zankel, Dr. Harry T.
Physician Married
Res. 614 Eastern Parkway
Bus. Same
Proposed by Samuel Kantor and Louis Zankel

MEMORIAL SERVICES FOR MR. HYMAN SPITZ

A memorial service for the late Mr. Hyman Spitz will be held on Sunday evening, January 29th, at 8 o'clock at the East Midwood Jewish Center, 625 Ocean Avenue.

IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

Louis Klein

of 97 Brooklyn Avenue, who passed away on January 19th.

To the family and friends of the deceased, the Brooklyn Jewish Center extends its sincere expressions of sympathy and condolence in their bereavement.

HEBREW SCHOOL NEW TERM STARTS FEBRUARY 1st

The new term in our afternoon Hebrew School will start on the first of February and registration for new pupils is now taking place. Parents who have children, boys or girls, are urged to enroll them at once and thus give them an opportunity to secure a fine Jewish education. The registration office is open every day except Saturday. Miss Grayzel, the school secretary, will be glad to furnish parents all information. The school is open also to children of non-members and the principal will appreciate it if members will spread this fact among their friends.

BAR MITZVAH

Our hearty congratulations and best wishes are extended to:

Mr. and Mrs. George Wedeen of 1307 Carroll Street and to the grandmother, Mrs. Abraham Price of 1299 Carroll Street upon the Bar Mitzvah of Robert Wedeen which will be held at the Center on Saturday, January 28th.

Mr. and Mrs. David Alpert of 563 Montgomery Street on the Bar Mitzvah of their son Eugene, which will be celebrated on Saturday, Jan. 28th.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of books to the library as a donation from the following:

Elaine Burke
Jacob S. Doner
Harry A. Harrison
Benjamin Hirsh
J. Viders

Daniel Klinghoffer, Age 7, of the third grade of the Center Academy, of his own volition donated a valuable book to the library of the Brooklyn Jewish Center. Our sincerest thanks to the youngster.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 4:45.

SABBATH SERVICES

Kindling of candles at 4:50 o'clock. Friday evening services at 4:45. Sabbath services, Parsha Bashalach, will commence at 8:45 A. M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:45 o'clock.

Mincha services at 4:45 P. M.

Coming Forum Lectures

January 30th—

MISS TONY SENDER

For 13 years a member of the German Reichstag
"WOMEN'S ROLE IN SHAPING A NEW WORLD"

February 6th—

JAMES G. McDONALD

Former League of Nations High Commissioner for Refugees
"EUROPE IN TRANSITION"

February 13th—Due to the Lincoln's Birthday holiday, the usual forum will be replaced by a concert and recital by Victor Chenkl.

February 20th—

PROF. HORACE KALEN

"CULTURE AND DEMOCRACY IN THE UNITED STATES"

IN GRATITUDE FOR GOOD WORK

We avail ourselves of the columns of our Review in order to express our sincere thanks to the members of the Center who have helped to make this year's Metropolitan Opera House Concert the grand success that it was. We are particularly grateful to the members, whose names are listed below, for the splendid cooperation in disposing of tickets for the concert among their friends and acquaintances.

The committee was headed by Mr. Moses Ginsberg with Mr. Isidor Fine, Judge Emanuel Greenberg and Mrs. Albert Witty as co-chairmen. Messrs Hyman Aaron, Frank Levey, Benjamin A. Levine, Joseph M. Schwartz and Sol Sussman acted as Vice Chairmen. Mr. Maurice Bernhardt served as treasurer of the Committee:

The list, in the order of amount of tickets sold, is as follows:—

Moses Ginsberg
Aaron Gottlieb
Isidor Fine
Hon. Emanuel Greenberg
Sol Sussman
Hyman Aaron
Samuel Greenblatt
Stanley S. Storch
Joseph M. Schwartz
Aaron Lewis
Phillip Brenner
Nathan Halperin
Louis Weinstock
Maurice Bernhardt
Morton Klinghoffer
Chas. Fine
Frank Levey
Louis Halperin
Pincus Glickman
Ben. W. Gunther
Samuel Katz
Fred Kronish
Samuel Rottenberg
Dr. Moses Spatt
David Halpern
Mrs. I. Lowenfeld
Benj. Kaplan
Samuel Moskowitz
Morris Dlugasch
Isaac Levingson
Wm. I. Siegel
Alex Bernstein
Chas. Perman
Isidor Silberberg
Jacob S. Doner
David Levkoff
Louis Kotimsky
Jacob E. Leicher

Morris D. Wender
Samuel Stark
David Goodstein
Jacob L. Holtzmann
Samuel Lemberg
Benj. A. Levine
Morris Weinberg
Abr. H. Zirn
Milton J. Goell
Louis Zankel
Mrs. Albert Witty
Elias Bernstein
Morris Brukenfeld
Harry Dilbert
Nathaniel L. Goldstein
Benj. J. Kline
Simon H. Kugel
Jacob Rutstein
Hon. Nathan Sweedler
Meyer Chizner
Mrs. I. Wiener
Benj. Martz
Louis J. Palatnick
Mark J. Goell
Martin M. Goldman
Ben Hyde
Samuel A. Doctorow
Frank Schaeffer
K. Karl Klein
Samuel H. Goldberg
Jacob A. Fortunoff
Isaac D. Sorgen
Benj. Markowe
Abraham Feit
Louis J. Gribetz
Arthur Joseph
Margaret Levy
Mrs. Sidney Farber
Nathan T. Schwartz
Louis Albert

"TOWN MEETING OF THE AIR"

Every Thursday Evening
at 9 o'clock

in the Ladies Social Room of
Our Building

Next Meeting: Feb. 2nd

Subject:

"HOW CAN EUROPE
AVOID WAR?"

Radio Speakers:

JAN MASARYK
GEORGE E. RAIGUEL
BRUNO ROSELLI

BASKETBALL GAMES

This Sunday Evening, Jan 29

Brooklyn Jewish Center

vs.

Y.C.H. of Bensonhurst

Admission 50c

YFL Invitation Dance Following
the Game

Sat., Feb. 4th—

BEDFORD Y.M.C.A.

A CALL TO MEMBERS

Make the Center bigger and more important than it already is by bringing in new members. Each of your friends is a potential applicant for membership. Speak to him.

The Brooklyn Jewish Center calls attention to its rule that married members must pay the full family dues of \$50 per year even though their wives may not feel disposed to take advantage of the Center's facilities.

CENTER RESTAURANT

The restaurant of the Center is open for members and their guests every Sunday from 12 noon to 5 P. M. Excellent full course dinners are served at \$1.00 per person; also a la carte.

RABBI LEVINTHAL WRITES TRIBUTE TO DOROTHY THOMPSON

ON January 24, at a dinner given for Dorothy Thompson, the brilliant American journalist, by the American Committee for Christian-German refugees, a book of tributes was presented to her. Among those thus eulogizing Miss Thompson was Rabbi Levinthal, who was a member of the sponsoring committee. His tribute follows:

My dear Miss Thompson:

I regard it as a high privilege and honor to be able to join your host of admirers and friends in adding my word of tribute and esteem to the many that will be offered you tonight, in recognition of your outstanding service to the cause of humanity.

"The author of the Book of Proverbs sings the praises of 'The Woman of Valor,' whose price is far above rubies. If ever a woman deserved that appellation it is you. You have indeed been a 'Woman of Valor,' displaying a rare courage in defending the ideals of democracy and brotherhood in a time when these ideals are trampled under foot.

"The Biblical author continues in his praise: 'She openeth her mouth with wisdom; and the law of kindness is on her tongue.' Again I must add how well these words apply to you. Your mouth and your pen have revealed a 'remarkable wisdom which has brought new light and courage to

countless men and women who hear you and who read your writings. In all that you say and write the law of kindness is ever visible.

"On this memorable night, when so many distinguished leaders will give expression to the feelings of love and reverence which the great mass of the American people feel for you, may I add the words of the above quoted author of Proverbs, 'Many daughters have done valiantly, but thou excellest them all.'

"With all good wishes, I am

"Cordially yours,
Israel H. Levinthal

PRESIDENT'S BIRTHDAY BALL AT ST. GEORGE HOTEL THIS MONDAY NIGHT, JANUARY 30th

Readers of the *Review* are asked to patronize the Ball which is given in honor of the birthday of President Franklin D. Roosevelt at the St. George Hotel this Monday night, January 30th. The proceeds of this affair will go towards wiping out the terrible disease of infantile paralysis.

Tickets of admission are only \$1.00. Prominent stage and screen stars will entertain the audience and a well-known orchestra will play.

We hope that many of our community will attend this important function. Those who cannot attend are asked to send in a contribution, no matter how small to the Committee of the Infantile Paralysis Foundation at the headquarters, Hotel St. George, Brooklyn, New York.

CHILDREN'S CELEBRATION OF CHAMISHO OSER B'SHVAT

On Saturday, February 4th, we will celebrate Chamisho Oser B'Shvat Services in our Junior Synagogue. We cordially invite all the children of all the schools in the Center. Kiddish and fruits symbolizing this holiday will be distributed to all the worshippers. Children of Mr. E. M. Edelstein's 3A class will conduct the services, commencing 9:30 A.M.

CLUB NOTES

All clubs have decided that in the future meetings will be open only to members. Open meetings will be held once a month at which time guests may be invited.

The Junior League has initiated a "chip-in fund," proceeds of which will go for charitable purposes.

The Inta-League is pleased with the results of its Vacation Hop, and is looking forward to another successful affair in the future.

The Hakoach is busy planning a debate with an outside group and a series of forums.

The Center Club held a neighborhood theatre party on January 14th. On February 4th an open meeting will be held at which time a magician will perform.

The Maccabees showed their own moving pictures twice last month. They are planning a Chamisho Oser B'Shvat party for February 4th, open to members and guests.

The Vivalts are planning a Purim Operetta. Two successful events this month were a Treasure Hunt and an Information Please program. Pennies were given as a reward to those questioners whose queries could not be answered.

PERSONALS

Rabbi Levinthal spoke in Chicago on Monday evening, January 9th at the Forum of the Logan Square Congregation. On Tuesday night, January 10th he spoke in Buffalo at a congregational evening, at Temple Beth David.

EXPRESSIONS OF CONDOLENCE

We extend our sincere expressions of sympathy and condolence to the following:

Mr. Sol Horowitz of 1374 Union Street upon the death of his mother, Lessa Horowitz on January 24th.

Mr. and Mrs. Samuel Lemberg of 1380 Union Street upon the death of their daughter, Zanita.

SISTERHOOD BOARD MEETING, THIS MONDAY AFTERNOON

The Board of Directors of the Sisterhood of the Center, will hold its meetings regularly on the last Monday of each month. The next meeting of the Board will take place on Monday afternoon, January 30th, at 1:30 o'clock.

JEWISH NEWS IN REVIEW

(Continued from page 12)

The Rumanian government has prepared a ten-year plan for the gradual reduction of participation of Jews and foreigners in Rumanian economic life. Through a revision of the citizenship laws many Rumanian Jews have been deprived of all means of livelihood. Negotiations are now under way with the British government whereby 150,000 Rumanian Jews may emigrate to Palestine and various British colonies at the rate of 50,000 Jews a year.

* * *

After removing the Jewish owners of Hungary's best known daily newspaper and dismissing its Jewish editors the authorities were unable to find a sufficient number of "Aryans" to run the paper successfully.

* * *

British Colonial Secretary Malcolm MacDonald has attributed his government's recent refusal to admit to Palestine 10,000 refugee children from Germany to a desire to avoid losing Arab cooperation at the forthcoming conferences of Jews and Arabs in London called by the government to settle peaceably the conflict in Palestine. The government, however, is permitting as many German refugee children to enter England as can be cared for by the Children's Committee for the Relief of such children.

* * *

The British government is willing to issue temporary visas to German Jewish refugees who are on the quota list for entry into the United States during 1939 and 1940. These refugees will be permitted to remain in England provided they are able to support themselves without being gainfully employed until such time as they enter the United States.

* * *

Refugees in England are in the main prohibited from taking paying jobs in order not to supplant native workers. However, although the number of German refugees in England is about 11,000, enterprises have been established creating over 15,000 jobs.

* * *

Over 45,000 persons have already contributed more than one and a quarter million dollars to the Lord Baldwin Fund for Refugees.

* * *

Many priests of Catholic and Evangelical churches have been arrested in

Germany for having sheltered Jews in their homes and churches during Nazi pogroms. They are charged with having counteracted Nazi activities by giving protection to the Jews against the will of the German people.

CONDITIONS IN PALESTINE TODAY

(Continued from page 8)

clusion: Our national hope for preservation and development depends upon the results of our present fight for our rights in Eretz Israel.

If a generation ago people were justified in believing in the continued independent value and endless purposefulness of the Goluth Jewry, at present the spiritual and physical continuity of the Goluth Jewry is possible only through the rejuvenating influence of Eretz Israel.

I am far from saying that the influence of the Goluth upon Palestine is a negligible one, but its historic value is very limited.

There were some who have asked me in their letters: "Is it possible to continue Hebrew and a national Jewish education with central pro-Eretz Israel tendencies?"

As I have stated above I believe that this tendency is the only justification for a Hebrew and Jewish national education.

Our present days prove that any other expectation from continued or endless Goluth life are baseless and unjustified.

Time has placed upon the American Jewry the historic task of being the spiritual and national reservoir of our national reconstruction in Eretz Israel.

In lands of persecution and destruction a normal Jewish attitude towards our aspirations in Eretz Israel is no longer possible.

There Jewry is facing fire, and must flee to save itself. American Jewry is blessed with the possibility of looking forward and of finding the destiny and the future of our people.

With Eretz Israel greetings.

Mrs. J. Serbin-Beder
Tel Aviv, December 12, 1938.

The WALDORF TOWERS

On the Ocean Front



A distinguished Address — Refined Clientele

Daily Rates — European Plan

To Feb. 1st \$6.00 Double Room and Bath

February \$8.00 to \$12.00 double

A. Halperin, Pres. R. B. Hyatt, Mgr.
Ocean Drive at Ninth Street
Miami Beach — Florida

COURSE LECTURES

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education has arranged two course lectures in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of a class in Contemporary English Literature which meets on Wednesday evenings.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends are requested to see librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M., and on Sundays from 10:30 A. M. to 3:30 P. M.

SUNDAY SCHOOL NOTES

At the weekly assembly stories are told by various teachers. Some of the stories told thus far have been "The Golem," "The Saint of Nemirov," "Akiha and Rachel," "A Talmudic Romance," "The Three Rings," and others. The older classes are selling tickets to the Palestine Pavilion at the World's Fair. Mr. Weiner's class will present a Chamisho Isor program on February 5th at the weekly assembly.

"THE EGREGIOUS GENTILE CALLED TO ACCOUNT"

(Continued from page 8)

manner across the Atlantic, the biggest ocean then known to them, and some of them later became involved in the American Revolution. I am assured that my body cells have been exposed to disease and other misfortunes in every war that has been fought by our country except the Indian riots before Paul Revere buckled on his saddle. All of my boyhood associates and acquaintances were Gentiles and Protestants and with the exception of the blackmoors around about, all of them were Nordics. At the time I left home in 1905 my country had never been the home of a football player, a Harvard graduate or a Roman Catholic. Only three or four Jewish families resided in it. One Jewish merchant at the county seat was rather celebrated for his readiness at physical combat. In his day he licked a good many men who affronted him. He was game, and that is a virtue that even a Nordic bounder can respect.

In due time I became what is euphemistically known as a Substantial Citizen, otherwise the editor of a daily newspaper. I achieved a satisfactory place in life. I married, I reproduced. When my family became ill we called doctors. Sometimes these doctors were Jews, sometimes Nordic Aryans. I had Jewish neighbors along with Catholic and Protestant neighbors, but that was after—or maybe it was how—I came to know that Jews were people like other people, a part of the warp and woof of the same country that had nurtured my ancestors and me, and not bearded patriarchs and merciless Shylocks. Indeed as a youth I had scarcely been conscious of the contemporaneous existence of Jews—they were not a part of my little world. I was neither for nor against them. If the Jew was a cunning menace to my world or a marked man to be tolerated only with suspicion, the fact had not lodged in the consciousness of the boy who at 19 arrived in the chief city of his State of the Deep South to seek employment as a printer. In need of a boarding house I found shelter in the home of a pleasant, rather pretty old Jewish lady who spoke broken English. I remained in her home for only a week, but I left it with a vivid im-

pression of the charm of that small circle that lingers in my memory today. The old lady mothered me in about the same way that my own mother would have cared for any strange youth under her roof. From all I could see, despite their lowly, obscure state, these people were living this life as wholesomely and pleasantly as any Aryans in like circumstances that I knew. In this, my first intimate personal contact with the children of Israel, I, a Nordic, Christian country boy could discern no characteristic quality in them except their speech to differentiate them significantly from other people of their rank and importance. I have often since compared them in my mind to the modest, diffident, self-effacing Aryan bounders who in my part of America are as commonplace as short-leaf pines, dog kennels and leaking roofs . . . I have often recalled how far removed from the status of "rich Jews" my friends were.

My second intimate contact with a Jew was at a boarding house in another town. He was a huge, absurdly fat man, an improvident tailor, a student of books and the perfect village atheist, the first I ever encountered. He was too poor to buy all the books he wanted, but his love of learning impressed me, his boldness as a thinker was not lost upon me.

As responsibilities grew, my contacts with Jews multiplied. I came to know Jewish teachers in our public schools, Jewish physicians, Jewish working men and working women.

I came early to see that there was no fundamental difference between Jews and Gentiles as such.

The difference always was between individuals, always between human beings.

* * * *

Now I would not be regarded by cosmopolitans as a sophisticated person, since I am untravelled, having spent all of my life in a state that once was ruled by Ku Kluxers. But either I was born tolerant or I learned tolerance and acquired rather broad human sympathies after I came face to face with the basic realities of this life—at all events I came early in my days to like minorities and to distrust majorities with regard to all questions involving delicate human relationships and prejudice.

Certainly I have learned by simple observation of my fellows that a "sorry white man" is a sorry white man, whether he be Semitic or Nordic Gentile. Blatant, obnoxious human beings run true to a more or less fixed pattern everywhere at all times.

But if a "sorry white man" or a blatant, obnoxious white man happens to be a Jew, Gentiles, my brother Gentiles, I must sorrowfully report, are prone to notice first that he is a Jew and last that he is an objectionable human being.

If he be a Gentile it is remarked only that he is an objectionable human being.

It is never noticed that he is a Gentile.

Take annoying idiosyncrasies of personality in the cruder sort of man or woman. There are Nordic Gentiles who use a table napkin for a kerchief on cold days, who eat peas with a knife, who violate all of the rules that polite people value. Sometimes they are rude and offensive in their personal relations. Sometimes their conduct is revolting, esthetically and morally—they rob, they swindle, lie and abuse whatever power they may have over others. But those whom they offend never think to say: "Gentiles!"

Let a frustrated Jewish thinker turn Communist and we instantly hear it said by uncritical, gullible Gentiles. "Communism is a characteristic Jewish doctrine." But in the same country it is the "international Jewish banker," often an economic Tory, by all accounts, who has the mark of Cain upon him. It would appear from current literature here and in Germany that the Jew is at once the evil genius of Communism and the designing, sinister pillar of Capitalism—at once the money-hating Marxist and the money-lending Shylock. Numerous writers have pointed out that there is something wrong with this familiar picture, a picture that is made all the more grotesque when it is remembered that no American Jew has ever acquired a personal fortune comparable to that of Rockefeller, a Harriman, a Schwab, a Sage, a Du Pont or a Ford. Barney Baruch, he of an old-line, South Carolinian family, and the Strausses of an old-line, genteel Georgia family have probably come near-

est among American Jews to acquiring riches on such a scale. Mr. Baruch and the Strausses are and have been "liberals," neither dangerous radicals nor wicked Tories. The alien-born Otto Kahn was a multi-millionaire Jewish banker — and an international banker, at that!—but he was harmless socially and politically. He was merely obsessed with a desire to lead all Americans, Jews and Gentiles, into noble music halls where their souls would be cleansed and refreshed.

The Rosenwald Foundation is no menace to anybody—it is on the contrary the hope chest of millions of under-privileged Negro children.

Rabbi Stephen S. Wise is to be sure, a pulpit rebel, but no more so than John Haynes Holmes, the expansive Nordic prophet, and but little if any more so than Harry Emerson Fosdick, the Nordic Baptist pastor of John D. Rockefeller, Jr.

Again disavowing any intention of special pleading for Jews, it is only proper to say that despite studied discrimination against them and contrary to the prejudiced impression of the more shallow-minded purged Nordics, Jews have had a distinguished military record in recent American history, a record which in truth, it must be owned, is slightly better than that of Aryan Nordics. The record shows that a smaller percentage of Jews than others have landed in jail. I say nothing of the admitted cultural eminence of Jews.

Now, why this appalling deficiency in human juices by which 1,985,000,000 mortals regard the frailties and virtues of 15,000,000 mortals as characteristic of their racial group? It is assumed of the 1,985,000,000 Gentiles that they have no uniquely characteristic frailties and virtues, but are just run of the mind folks, some of whom are good, some bad, some gifted, some stupid, some healthy and strong, some weak, some prosperous, some poor, some backward, some advanced.

The Jew does naught to make this heterogenous mass of 1,985,000,000 people seek to attain solidarity, but the 1,985,000,000 have, by their ungallantry, their unsportingness, their lack of sensitiveness and insight compelled 15,000,000 to seek solidarity in sheer self-protection. This makes for introspection among Jews, it tends to bottle up in them the rich juices of the ages, thus depriving all mankind of the full measure of its inheritance in genius and grace.

* * *

It seems that in the relatively friendly social political atmosphere of our country Jews already have shown a tendency to lose their identity and their race-consciousness in exact ratio to their personal happiness as citizens and neighbors.

Here where prejudice is ordinarily passive and obscure our instinctive readiness to utter the proper noun "Jew" instead of the common noun "man" nevertheless is a blemish which should be a reminder of an ever-present malady that once the tone of our social system is lowered may become virulent.

To be sure the historical circumstances (not nature) which made the Jew a tradesman and a financier have had their subtle influence in distorting the picture of this minority as put on canvas by an unchallenged, untroubled, arrogant, unfeeling majority.

The tragedy of it! Our American children romp together, go to school together, unconscious of any issue between them, as classes. One day a veil

descends noiselessly between them. Those who yesterday were just children unaware of The Great Heritage, now are grown, and so are "Jews" and "Gentiles," with the exception of a minority in each group.

The Jewish parent sooner or later must face this searching, stabbing question from his or her child, "Why am I different?"

When that question is raised and answered that moment the insidious seeds of cynicism are planted in the mind of that child, citizen of the republic, heir to the federation of neighborhood democracies.

The child may be of high birth and gentle rearing, it may even have genius to contribute to the common treasure chest of the race—but one day it must hear from the lips of mother or father that it is in some obscure way "different"

Gentiles did that!

Now if in time of common travail for our people, such for example as
(Continued on page 23)

NOT A MAN ON TRIAL

From An Editorial in the New York World-Telegram

FRANKFURTER'S part in the New Deal has been no more and no less than the part he played for a quarter of a century preceding the New Deal—running back through the administrations of Hoover, Coolidge, Harding, Wilson, Taft and Theodore Roosevelt.

The essence of Frankfurter's achievement, apart from his fine service before 1914 as a public official, has been the supplying of talent to the legal profession, private and governmental. He was once called by the magazine *Fortune* the most famous legal employment service in America—famous because his activities were unofficial, unpaid and disinterested.

Young men recommended by him—to those who asked his judgment—went into important places in such great New York corporation law firms as Sullivan & Cromwell, Simpson, Thacker & Bartlett; Davis (John W.) & Polk, Root, Clark, Buckner & Howland, Cravath & Henderson.

And so, too, in government are Frankfurter men, proposed by him.

The point seems to be that recommending young men of ability hardly classifies as sinister.

Felix Frankfurter's first public appearance was with Elihu Root's law

partner Henry L. Stimson, later Taft's Secretary of War and Hoover's Secretary of State. Theodore Roosevelt had induced Stimson to become District Attorney for the Southern District of New York. Frankfurter was two months out of Harvard Law School. Stimson hired him. Other youngsters were needed because Stimson's budget wouldn't permit gray-haired and high-priced help. Frankfurter picked them. Such men as Winfred Dennison, later Philippine Secretary of the Interior; Goldthwaite Dorr, later president of the Cotton Textile Institute; Emory Buckner, later of the Elihu Root law firm; Wolcott Pitkin, later counsel for International Telephone & Telegraph.

Frankfurter was honored by Taft, by Wilson, by Justices Holmes and Brandeis, by Wickersham. And during the war he became assistant Secretary of War under Newton D. Baker. These are but a sketchy few of his preferments.

Those scattered items, culled as typical from the long and important story of a brilliant life, are vital to an understanding that Felix Frankfurter is no flash in the pan, no brain truster on trial.

Coughlinism — A Survey of a Pro-Fascist Movement

(Continued from page 6)

publicity both at home and abroad.

"Thus, in a spirit of mutual co-operation; in a scientific spirit of coldly facing causes in order to remove effects, let us pause to inquire why Nazism is so hostile to Jewry in particular and how the Nazi policy of persecution can be liquidated.

"It is the belief, be it well or ill founded, of the present German government that Jews—not as religionists but as nationals only—were responsible for the economic and social ills suffered by the fatherland since the signing of the Treaty of Versailles. . . .

"Thus, Nazism was conceived as a political defense mechanism against communism and was ushered into existence as a result of communism. And, communism itself was regarded by the rising generation of Germans as a product not of Russia, but of a group of Jews who dominated the destinies of Russia."

Any one familiar with the affairs in Communist Russia knows that the Jews are less than 2% of the population and that only a few Jews hold any position of responsibility in that country. In Germany, the entire Jewish population did not exceed 1% of the population and almost all of these Jews were firm believers in a capitalistic system.

Much can be said against communism without dragging any people through mud or fire. As a matter of fact, few people know how vicious communism is. Let us put the spotlight on it in the most direct fashion. Let us show that spies and firing squads rule in Russia; that religion, free thought and free speech have been abolished; that the Russians earn less than our WPA workers; that all of Russia is a great WPA machine, and that the wages of a communist is a "bone and a hovel," etc., etc.

But it is evidently more pleasurable and profitable to focus the attacks on the Jewish people instead of on communism.

Father Coughlin's nation-wide radio speech of November 20th then proceeded with the Nazi untruth that in 1917 twenty-four out of twenty-five Russian quasi-cabinet members were Jewish. The definition of a

quasi-cabinet member was not given by Father Coughlin, who used upwards of about eighty per cent of his speech in time and words to condemn the Jew and the Communist (which to Father Coughlin are synonymous) and about twenty per cent in discussing the Nazis and other "lesser" problems.

In this speech was also contained the following stock anti-Semitic phrase:

"Believe me, my friends, it is in all charity that I speak these words as I seek to discover the causes that produced the effect known as Nazism—Nazism which was evolved to act as a defense mechanism against the incursions of communism."

This profession of friendship was soon followed by his "explanation" of the Jewish persecutions, stating:

"Portugal and Spain, France and Germany, England and the northern countries, Italy and Russia — all, in turn, have taken their stand at the

pillar of persecution to wield the leaden lash about the shoulders of Jews—for what reason I need not detail at the moment. I will satisfy myself simply by drawing to your attention that since the time of Christ, Jewish persecution only followed after Christians first were persecuted—persecuted either by exploiters within their own ranks, as in the Middle Ages, or by enemies from without, as in our own days—the days of communism."

His nation-wide hour radio speech of December 4, 1938, was also devoted to an "explanation" of the Nazi persecution of the Jew. At the beginning of the speech, Father Coughlin stated:

"Surely, thought I, these barbaric outbursts against race or creed must be traceable to some common origin. Surely a chastened world must be willing to sacrifice the selfish racial and nationalistic objectives to militate

(Continued on page 21)

Something Must Be Done About The Jew

By "D. H." in "TIME & TIDE"

I AM in charge of a boys' camp.

There are twenty-nine Gentiles in the camp with me and one Jew, a boy of eleven who has a tendency to flick at off-balls but is extremely sound on the leg.

I feel that I ought to persecute him or something because my friend Brandthwaite has recently been telling me what a dreadful lot of people the Jews are. Subversive he calls them. If you have not met Brandthwaite you are very lucky, because it is not only Brandthwaite who knows that the Jews are at the Bottom of Everything, and if you happen to get to know Brandthwaite you will never sleep in peace again, because he will introduce you to Miss Skikelcruse, who has a habit of ringing you up in the middle of the night to read a letter from a friend in Budapest who has just stumbled across another bit of the Jewish Plot.

"Unless we all stick together against the Jewish Menace," says Miss Skikelcruse, "our beloved land for which our fathers fought and bled will become a Red Hell."

It is not just their noses she does not like, and even if they have snub noses she still hates them. They are all in it. It does not matter how nice they may be on the surface, they are all bad underneath, and if they give £100,000 to a hospital it is for subversive reasons. They do it for vulgar ostentation.

If they give nothing to hospitals they are revealing the worst characteristic of their race.

They control the Government. Mr. Neville Chamberlain, before making a statement in the House, has to submit it to a Committee of Jews even if it is only "No, Sir, I have no reason to suppose that the report that you mention is founded on fact."

They control the newspapers.

The Editor of the *Thunderer* has Jews concealed underneath his desk who bob up when the leading article is written and cross out the best bits.

The *Canary World* has a man on the staff who married a lady whose uncle was the son of a woman whose second-cousin was named Levitt which

(Continued on next page)

against the common cause of all afflictions experienced by all our fellow-men resident abroad.

"Without attempting to minimize the atrocities of Nazism, I drew to the attention of this audience the excesses of communism. I insisted that Nazism was only a defense mechanism against communism."

The balance of this very expensive nation-wide radio hook-up, estimated to cost several thousand dollars per hour, was devoted to the condemnation of a reported interview with Mr. Henry Ford, which contained a statement either unfavorable to the Nazis or too favorable to the Jews. This statement which agitated Father Coughlin reads as follows:

"Ford Assails Nazis' Persecutions and Welcomes Jewish Refugees as Valuable Addition to U. S. Life.

"In a statement severely critical of the Nazi persecution of the Jews, Henry Ford Wednesday night declared that he favored the admission of persecuted Jews to this country under the selective quota system."

The reported interview with Mr. Ford thoroughly upset Father Cough-

lin, who used a good part of his very valuable radio time to show the distinction between what Mr. Ford actually said and what was reported in the press by the Rabbi who announced the interview. Father Coughlin then devoted some more of his costly radio time to "prove" that the Jewish people and a Jewish banker established the Communistic Soviet Russian government (which, strange to say, has destroyed every vestige of banking and Judaism in Russia.)

This and other speeches by Father Coughlin are printed in full every week in the *Brooklyn Tablet*, a publication called anti-Semitic by the *Commonweal*, and by Westbrook Pegler in the *World-Telegram* of November 30, 1938.

Approximately 800 lines of type, or about 4,500 words of this speech were devoted to proving that the Jewish people were responsible for the creation of the anti-Jewish Soviet government.

* * *

THE money spent on this and many other broadcasts of Father Coughlin could have been devoted to the helping of the countless Catholics who are now being relentlessly persecuted by Hitler in Germany.

The Catholic World, which surely has as much concern about the Catholic people as Father Coughlin, in its issue of December, 1938, discusses the Nazi-Jewish problem in a true Christian and American manner. On page 259 of that issue, it states as follows:

"One of the best of our American journalists, Dorothy Thompson, has said: 'The crisis is not a Jewish crisis, it is a human crisis. The issue is not whether Judaism will survive but whether the common civilization that runs from the Greeks to our own day will survive — that mixture of Greco-Roman culture, Judaeo-Christian religion and ethics, and the fearless mentality of the scientific awakening, which all together we can call Western civilization.'

"True, the crisis is not for Jews or Catholics, but for all civilization. Certain 'Christians' who openly or tacitly condone the persecution of the Jews would do well to wake up and realize the fact that the savagery of the Nazis is aimed not alone at Judaism but at all religion and at the culture which, commencing with the Gospels, grew like a mustard seed and covered the entire western world. What the madmen have in view is the destruction of Christian civilization. Christian civiliza-

tion of course cannot be destroyed. Neither can the Jewish. But before this Nazi savagery dies down, civilization may be back where it was in the ninth and tenth centuries."

Father Coughlin's radio speech of December 11th, which was also broadcast over the country at great expense, was devoted principally to a further discussion of a prominent fellow-Catholic, Frank Hogan, who dared say something complimentary about the Jewish people. Father Coughlin, in the typical Hitler fashion, accused Mr. Hogan of being "engaged by his 'client,' The American Council." This statement about Mr. Hogan is as far from the truth as a great many other statements that Father Coughlin has made. The balance of this very expensive broadcast was then devoted to a condemnation of all of the Jewish people in this country because some Jewish parents in Bridgeport and Cleveland (two of countless communities) did not wish their children to participate in certain Easter and Christmas practices. As printed in *The Brooklyn Tablet*, by exact count I find 440 lines devoted to this Easter-Christmas episode, and counting only six words to each line, I find 2,640 words used in Father Coughlin broadcast in the denunciation of all the Jews. In that speech we also find the following much-used anti-Semitic statement:

"My fellow Jews, please understand our Christian attitude towards all this: You are a minority—a small but powerful minority. We are a majority—an easy-going, patient majority—but a majority always conscious of our latent power."

What is this Christian attitude? What is this "latent power" of Father Coughlin's church? He surely is not referring to what the much-revered Pope Pius and many of his Cardinals and Bishops call tolerance and brotherly love?

Whether these Jewish parents were right or wrong may be a matter of honest dispute. However, Father Coughlin is certainly aware of the fact that Catholic parents are providing religious services for their children in Catholic schools, preferring not to receive such religious training in our public schools, no matter how beautiful or harmless it may be.

(Continued on page 22)

mas probably Levy so there you are. Sir Laurel Wreath left the Thistle-down Corporation because his nose was the wrong shape. Brandthwaite knows a lift-boy at Thistledown House personally and so there can be no doubt about it.

The little Jew in camp must therefore be persecuted, because naturally he is responsible for Sir Laurel Wreath going and the fourth leaders in the *Thunderer* and the bombing of Barcelona (or was that the other lot?) and everything.

Besides which, he flicks off-balls in a way which a Gentile would be incapable, and it is merely begging the question to point out that he is rather good on the leg. He must be persecuted.

Of course I could sing to him, but if he has no ear for music he might not mind.

I could bowl body-line stuff, but the trouble is that when I go all "leg-gish" I usually hit the umpire, which holds up the game while he is being revived.

I think instead I will buy him a glass of lemonade at the cafe in the village. Then perhaps when the Jews come into power he will save me from being liquidated if he has enough influence. It is a pity he is only eleven.

As usual with Father Coughlin very little was said against Hitler in this speech. Not a word was said by him about the Nazi spies who were recently convicted for trying to steal military secrets from our own government. Very little was said in any of his speeches about the pagan practices which are now replacing religious services in Germany. He just followed the Hitler policy of having the "Aryans" chase the terrible Jews while Hitler was pinning the homes and churches of the excited gullible, chasing Aryans.

In his speech of December 18, 1938, Father Coughlin devoted most of his time to the statement that the Catholic Messiah is the only true Messiah, and to the utterly ridiculous assertion that every "reformed Jew" has constituted himself as the Jewish Messiah, and that these reformed Jews intend to dominate all the Christians and the balance of the world.

Going back to the Coughlin cry of communism, anyone familiar with the twenty years of communism in Russia knows that communism has been and is unalterably opposed to Judaism and "international bankers." The Soviet six-day week destroyed the Jewish Sabbath. Zionism is a crime in Russia. Many a Hebrew teacher is in a Soviet prison for attempting to teach the Jewish religion to children. How can the American Jew or any other Jew be a communist in view of these undeniable facts?

Under the Soviet Laws of April 8, 1929, (as reported to me by the United States Secretary of State in June, 1938) we find the following anti-Jewish provisions, in spite of the so-called new Soviet constitution, which speaks of religious liberty:

"Religious societies are not permitted . . . (c) to arrange special children's, young people's, women's, prayer or any other meetings or to organize general Bible, literary, medical, labor, religious instruction, et cetera, assemblies, groups, circles, or sections, or to organize excursions or children's playgrounds, to open library or reading rooms, sanitariums, and to organize medical aid."

Father Coughlin complains about the failure of the Jewish people (I assume, as a class) to side with Franco. More Christians than Jews do not approve of General Franco's rebellion. Why blame the Jewish people for their attitude on this very complex question?

According to the *New York Times* of December 30, 1938, a survey of the Spanish situation, made by the recognized American Institute of Public Opinion, of which Dr. George Gallup is Director, shows the following:

"Among Catholic voters reached in the survey, approximately one in three said they were not in sympathy with either side. Those Catholics expressing a definite choice sided approximately six to four in favor of Franco.

"Among Protestants sympathy was found to be preponderantly with the Loyalist forces, although a large proportion—four in every ten—said they favored neither side.

"Among Protestants and Catholics with a definite choice as follows:

	Favor Loyalists	Favor Franco
	(Per Cent.)	(Per Cent.)
Catholics	42	58
Protestants	83	17

Regardless, however, of our views on the Spanish question, Jews and Christians cannot disagree about the need for immediate cooperation in fighting the Nazi menace. This is best put in the statement in *The Commonwealth* previously quoted:

"When, however, what an age less rude than ours would have euphemistically called Father Coughlin's 'half truths' and 'simplifications' of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify

ASK THE JEWISH INFORMATION BUREAU

Founded for the purpose of encouraging and disseminating a greater knowledge of Jewish life and activities, the Jewish Information Bureau of this city, has, during the six years of its existence, as a recent report discloses, answered 53,000 questions on almost every Jewish topic. The information service is furnished free of charge to all persons. In conjunction with its research activities the Bureau publishes at intervals pamphlets on subjects of Jewish interest.

Recently, a frequent query to the Bureau is as to where a refugee can be engaged for domestic work. The founder and director of the Bureau is Bernard G. Richards, president of the Jewish Council of Greater New York.

persecution of the German Catholic clergy. They can point him out, with the customary accent of Aryan virtue, in their references to 'black priestcraft of the Vatican'."

That the title, communist, is already being pinned by Hitler upon the Catholics can be seen in the report by the United Press of December 30, 1938, which reads as follows:

"The Rhineland government ordered confiscation today of the funds, property and sports equipment of the Catholic Young Men's Assn. of the Aachen diocese.

"The action was taken on the ground of communistic tendencies in the association."

Austria, Munich, Czechoslovakia, free religion, free speech, free press, free labor, thinking scholars, priceless libraries, Christian Priests and Jews have all had a full share of Hitler. Thirty-five million Catholics are now actual or potential victims of Hitler.

What is Father Coughlin waiting for? Why should he not unite with the Jews and all other people in "stopping Hitler?" The use of his vast funds and his powerful radio voice to fight the Nazis instead of the Jews will be an invaluable help to his fellow Catholics and the balance of civilization.

Let Father Coughlin use the radio and his personality to advocate an economic boycott by every American of German ships and German products. Unquestionably every American dollar which reaches Germany is now supporting the Nazi persecutions and war machines in all their frightfulness. Protests and prayers are not enough to stop a Hitler world war. Let all travelling on German boats and trading with Germany be looked upon as a disgraceful condonement of Nazi bestiality. An economic boycott of the Nazis by all Christians is most essential; and it follows as the night the day, that through such a boycott the expensive Nazi war machine will crumble in a short time, and that we will thereby avoid the bloodiest war in the history of the world, a war which otherwise seems inevitable. Germany, with her huge war machine, must be stopped before the price of peace becomes too heavy for even the most peace-loving people.

Father Coughlin can best serve his people as well as civilization itself by using his influence to accomplish such an end.

"THE EGREGIOUS GENTILE ON TRIAL" (Continued from page 19)

we have lately experienced, a bestial demagogue should find it in his heart to stir the passions of the foolish and dispossessed against the children of Israel, how could my son and my nephews and my neices look into the anguished faces of their Jewish comrades next door, as they stiffened their backs to resist the surge of passion rising against the children of a small race that has given civilization so much of its flavor?

Be the explanation of this Gentile obtuseness what it may, it is but another contributory factor in the insidious malnutrition of the groping human spirit, a disorder that has handicapped mankind since the beginning of experience and contemplation. Now if the Nordic Gentile's reputation for acuteness, good manners and chivalry were all that is at stake in his awkward blundering, his insensate assertion of self-righteousness at the cost of happiness in others, might be dismissed with a shrug.

Unluckily, however, this is a practical world in which all our virtues derive from practical need, all our vices consist of disloyalty to practical values. If virtues had no practical harm they would not deserve the stigma attached to them.

* * * *

If Henry Ford's anti-Semitic aberration had befallen him after October 1929, instead of in the Golden Age that was the Harding-Coolidge Era when even the poor man's dough was relatively thick and sweet, we might have had a pogrom somewhere in the United States. Impossible? Don't be ridiculous! An American mob is as violent, as cruel and as blindly unreasoning as the mob of any other country. We have only to stir its passions to the bottom. We mobbed Tories and looted them in the days of the Revolution. We mobbed Copperheads in the North in the sixties; we mobbed Unionists in the South. There were Southerners who given the chance would have dismembered Abraham Lincoln. There were Northerners who would have hung Jeff Davis to a sour apple tree. Coxey's Army would have slaughtered J.P. Morgan. In the black nineties there were Populite fanatics in Kansas, Nebraska, Georgia and Alabama who at a hint from Tom Watson would have welcomed an opportunity to lynch Grover Cleveland, William McKinley and Mark Hanna in

a row. In the delirium of World War fever even the calmest of us looked with suspicion upon any citizen bearing a Teutonic name and we shrieked ominously at all dissenters against war. Ku Kluxism cut a long and tortuous trail of perfidy and stupidity in the twenties. Luckily for the Jews Ku Kluxism's hate was directed primarily at Roman Catholics who felt the full force of the stuffed hoods, but Jews, Negroes and "foreigners" did not by any means escape. At another time, under other conditions, Jews might easily be the chief object of the American mob's hatred. But for the mob's anti-papal obsession in the early twenties, and but for the people's sense of economic security and well-being, Henry Ford's incredible blunder might have led to physical, economic and political persecution of Jews unparalleled in the history of American fanaticism.

Had this calamitous depression begun in 1920 I shudder to think what ghastly consequences to our people might have accompanied a crusade of so powerful and popular a man as Henry Ford was at the time. That the amiable, well-meaning Mr. Ford himself would have been appalled and sickened at the excesses, physical or political, does not lessen the probability of excesses. In that event the republic would have been maimed for life. No other helpless minority could ever again have expected peace, security and the right to pursue happiness.

The American Jew today is fortunate that no Nordic scalawag and demagogue with the wit and boldness to release a pestilence has arisen to identify in the minds of the dispossessed and the despairing the Jew and the devil as one and the same.

The common sense and patriotism of the majority of the American people would no doubt be equal in the end to repressing such a mob, but not until after irreparable harm had been done. We have to remember that in the twenties a relatively mild form of Ku Kluxism swept like a plague through every State in this republic.

Put the American mob in rags and feed it on the crumbs that fall from the table of the man who still has an income, convince it that Israel's hosts are at its gate and it will pick up its flaming torch and march. The war that this mob fought, in the early twenties with the Holy Roman Empire would fade into historical insignifi-

cance. For man, I regret to report, loves bread more than he loves God.

Chasms between groups in a democracy require more emergency bridges than the citizens of that democracy can afford to build, more than they are technically capable of building, however affluent, however resourceful they may believe themselves to be. The measure of a democracy's greatness and beauty is in the chasms it has closed by uniting sections of the good earth.

The hardened categories into which social, racial, and religious and political prejudices have forced the peoples of most of the older countries are matters entirely familiar to us. We have been taught to regard them as storm signals.

* * * *

But if we have been taught the grim lesson, we have not yet learned it well enough. We have learned its rudiments and memorized all the catch phrases to be sure, but we are plainly deficient in the advanced courses. We seem slow to learn that we Gentiles as the indomitable majority are shortsighted and unimaginative. We think we've done enough when we sight the Jew's acknowledged civil rights as evidence of the scope of our democracy. We think we have met our opportunities and obligations if now and then we compliment the Jew for his loving kindness and generous philanthropies. We are willing enough to exploit him everywhere as a valued economic convenience and to salaam before him politically in communities where he is strong. It does not seem to occur to us that we owe it to the thing inside ourselves that makes us proud to do better than that, and so set a wholesome example to the natural haters and potential firebrands that we should know infest every community.

If we are to coax the Jew out of his acquired but inevitable group consciousness and natural sensitiveness, and if we are at the same time to sink the fuel that feeds the leaping flames of passion and prejudice and at last burn down the lovely pillars of civilization we shall have to purge ourselves!

That striding Colossus known as the Nordic Gentile must be born again. He must hit the sawdust trail singing, "Just As I Am Without One Plea" lest on some dark tomorrow his tongue cleave to his mouth as he stands aghast at the wreckage of precious things all about him.

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BROOKLYN JEWISH CENTER REVIEW

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No. 26

THE JEWISH WILL TO LIVE

PHYSICAL life depends upon breathing, circulation of the blood and functioning of the brain. Life cannot continue when the activity of the brain and heart ceases. When the physician applies his ear to the human chest and fails to detect the respiratory murmur or hears it carried on very faintly he knows that death has taken place or will soon ensue. And when man is dead he is easily worked upon. His body becomes servilely obedient to another's will; his limbs can be manipulated in any direction and retain the imprints of the manipulator.

Cries, groans, sighs, tears, anger, fear and other expressions of pain are signs of life. For where there is life there is reaction. The greater the nerve-supply, the more intense is the pain and the more instant the reaction. The reaction time is shortest in him who is hurt and longest in the observer or spectator.

What is true of the world of matter is also true of the world of spirit. When man is morally dead or spiritually atonic, there is an absence of pulsation—a cessation of the beating sound of the heart. Man's will then is destroyed, his independence gone, and with it goes all honesty. He becomes a tool of the ambitious and designing. His art, his literature, his moral convictions and principles become lustreless, resembling in appearance the milky cornea of the dead man's eye. If man crouches when trampled upon; if man entitled to legal security submits uncomplainingly to a denial of the very use of his faculties; when arbitrary will is raised above reason and justice; when tyranny fails to provoke rebellion — man's capacity for life is gone.

The Jewish people at all times believed that their existence can rest on

no other basis than liberty and justice. Their sole protection was their just and equal rights. Dictatorship of any kind was repugnant to them not only as a form of government but as a form of life. When their equal rights were assailed or threatened they instantly reacted with cries, anger and protest. The more vigorous dictatorships grew, and the more intense the pain of the Jew, the more aroused were his moral and spiritual faculties. His protests, his boycotts, his pamphlets became the visible manifestations of his emotional response to the evil. He used every weapon at his command. He spoke the language of a minority—"it is not just, it is not fair, it is cruel, it is unsocial,"—the words that burn.

The Jews sought to interpret and to make audible to the world the voice of religion and truth, the sacred principles of the human heart in the face of a relentless Niagara pouring hatred and bigotry. The crippled soul, the creeping intellect, counseled caution, docility, submission, little suspecting that such counsel reflected merely helplessness in the face of the stark reality of the conflict.

The Jews became the objects of observation by the world. Our pains and suffering indeed elicited compassion but the world's emotional state was in abatement, in suspense. The world's reaction time was very long. The injury inflicted did not immediately wound the observer. The reaction, however, is here and slowly the dawn is breaking. The world is realizing that the wounds which dictatorships inflict on the Jews are being inflicted on freedom. It is realizing that we are living in a day of peril for humanity, that the persecution of the Jew represents a veritable conspiracy against the rights and progress of the human race. A sense of solidarity

among justice-seeking people is growing. The President of the United States, who represents the intelligence and conscience of the American people, faithfully reflects this attitude of his countrymen by denouncing persecution of our people abroad. Harvard University, soon to be followed by other institutions of learning, is extending scholarships to Jewish refugees. Throughout this land, influential, leading Gentiles have spoken and acted in support of Jewish rights.

Let us carry on. The destiny of the Jewish people is safe only so long as that people lives. Activities such as we are carrying on are our signs of life. Let us continue to proclaim our belief in democracy and our abhorrence of dictatorships. That which we proclaim today the world will acknowledge tomorrow.

Let us use our power and our talents in behalf of our causes discreetly and prudently. The reason for foresight, the innate spirituality of our people, have taught us to be discreet. Let us strengthen our organizations, our societies—those which are great, those which are small—such as the Zionist Organization of America, the American Jewish Congress, the Jewish Educational Association, and other similar organized forces. These organizations are the circulatory organs of the life system of our people.

—LOUIS J. GRIBETZ

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A FEW months ago I discussed in this column the lack of progress in Reform Judaism. I did not mean to imply by my observations that all is well within our own ranks — the ranks of conservative Judaism. Far from it. What can be said of this aspect of Jewish thought and Jewish life is that it is in the ascendancy, that it is a rising movement, that it has made tremendous strides in the last decade or two.

But whether or not Conservative Judaism, as we understand it, will continue to gain ground in the hearts and minds of American Jews will depend in a large measure upon the attitude which we shall continue to take towards all religious problems that continue to face us. Eternal vigilance is not only the price of liberty but of every spiritual value that one holds dear.

It was therefore, most gratifying for me to observe that our own Center is determined to do all in its power to see to it that the Conservative Jewish attitude towards the Synagogue worship shall be strengthened, that when a weak spot is noted it will be remedied, that when a fault appears it will be eradicated.

That the Center, despite the fact that it is now observing its twentieth year, should feel so young in spirit as to want to improve its religious services, is in itself the greatest tribute to the strength and vitality not only of our institution but of the whole conservative Jewish movement, of which we are a part.

The first meeting of the Special Committee on Religious Services, which was recently appointed by our president, made a very deep impression upon me. I was impressed by the seriousness of all the members of that committee and by the intelligence with which all of them approached the subject. They seemed to feel the great responsibility that rested upon them. They knew the mistake that Reform Judaism has made in eliminating the Hebrew language from its services and the coldness which this break with the Jewish past and Jewish tradition brought about. On the other hand, they realized that there was something wrong with the other extreme. On the

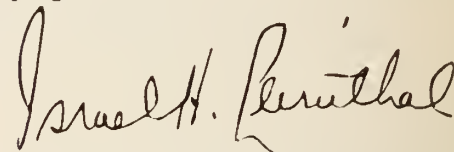
High Holy Days, for example, there was no uniform prayer book by means of which the worshipper might be intelligently guided through the order of services and become acquainted with the significance of many of the important prayers. We were told the story of a number of young people who worshipped at the Reform Temples during the High Holy Days but were spiritually unsatisfied because they missed that Jewish touch in ritual and prayer which might link them to a past of thousands of years. Yet, while they appreciated the warmth, the enthusiasm of our service, and felt the bond of unity with the past and future of our people, they missed something of that decorum and regularity which they felt are essential to religious worship.

This committee therefore set itself to work to achieve complete perfection. It is determined to prove even to the ultra moderns that a truly traditional religious service may be inspiring, instructive, true in every essential way to the traditions of our historic past, and still be in keeping with the trends and the demands of the present day.

The members who worship with us will be very happy, I know, to learn that one of the first considerations before this committee was the publishing of a uniform High Holiday Prayer Book for the use of every worshipper, one which will be finely printed, and which will contain historic notations and intelligent interpretations of the various rituals and prayers. It will also include beautiful passages from our rich literature both of the past and present, for responsive reading by the entire congregation. And we shall try too, to develop congregational singing of some of the inspiring hymns and *piyuthim*, or poems, with which the service abounds, something we should have done long ago but which we are now determined to develop to such an extent that it shall even surpass the impressive congregational singing we now have at our service on Friday evening and Sabbath morning.

I am confident that this Special Committee will have the hearty cooperation of all our members and wor-

shippers in every one of its efforts and endeavors. It will be its task and privilege to prove that the conservative, traditional concept of Jewish religious life is alive, and therefore must grow and develop and continually progress.



SIR SAMUEL HOARE ON THE JEWS

IT was the Jews who interpreted Greek thought to Europe. It was the Jews who brought an understanding of Islam to the West. When most of the world was groping through the Dark Ages, the Jews were helping to keep alight the lamp of learning. Persecuted, plundered, excluded from every reputable calling, they still kept the light burning until not much more than a century ago they were enabled to bring it out more boldly from its hiding place. Into how many dark places has it shone since those days! It has brightened the lives of countless sufferers from those plagues of humanity: cholera, cancer, typhus and syphilis. It has given brilliance to nineteenth-century music. It has added a new glow to twentieth-century philosophy."

—SIR SAMUEL HOARE
British Home Secretary

PALESTINE JEWISH PAVILION

THE Center has pledged itself to sell \$2000 worth of admission booklets to the Palestine Jewish Pavilion at the New York World's Fair. These booklets, containing five admission tickets, are sold at \$1 each. We appeal to members of the Center to cooperate by purchasing as many booklets as they can dispose of among their friends and acquaintances. Orders may be placed with the chairman of the Eastern Parkway Division, Mr. Isidor Fine, or the treasurer of the committee, Mr. Joseph Goldberg, at the Center.

* * *

The January issue of the *Brooklyn Jewish Center Review* contained two articles of unusual interest.

One on "Coughlinism," written by Nathan D. Shapiro, the other, "The Egregious Gentle Called to Account" written by Grover C. Hall, editor of the Montgomery, *Alabama Advertiser*.

Copies of both articles may be obtained by communicating with the Center office.

JEREMIAH — PROPHET OF PEACE

By JACOB KAPLAN

THESE are, indeed, parlous times. Truly, as Hamlet says, "the time is out of joint." Ever since those portentous days at Munich when Europe's four men of destiny consummated the betrayal of Czechoslovakia the peace of the world has been resting on none too firm a foundation. It is realized that the Munich settlement has secured a false peace. Millions of dollars are being spent in a mad race of armaments the world over. Armageddon stares the world in the face.

It is with this situation as a background that the Theatre Guild offers us Stefan Zweig's drama *Jeremiah*. Like his anti-war literary contemporaries, Romain Rolland and Henri Barbusse, Zweig was revolted at the outset of the Great War by the horrible carnage that he witnessed all around him. With great artistic passion he transmuted his anti-war convictions into a powerful, fervently imaginative allegorical drama. He chose the symbolic story of Jeremiah, the traditional apostle of pacifism, to embody his protest against the World War. The play never passed the censor in the old Austro-Hungarian Empire, but has been played in practically every important European capital. It is now being seen, however, in America for the first time.

From the point of view of pure theatre, there is no doubt that *Jeremiah* has considerable merit. Like Thomas Mann and Franz Werfel, Zweig knows his Biblical history, with the consequence that his drama recaptures the evanescent past. Jewish life in Jerusalem in the 6th and 7th centuries B.C. is painted most graphically. Jeremiah is pictured at the inception of the play as a timid, dreamy youth obeying the mandate of the Lord to wander among his people and reveal the word of God among them. From the very first he becomes the pariah of society, abominated by his fellow men. His own family—verily, his own mother—curses him for his temerity in regarding himself as the chosen prophet of the Supreme Being. A saddened man, Jeremiah, nevertheless, hastens to caution Zion against false prophets—particularly against Hananiah, who stands high in the councils of King Zedekiah. Jerusalem is vexed. Nebuchadnezzar and his

Babylonian host threaten war. Should Zion accept the offer of an Egyptian alliance and fight him? Hananiah pontificates that it is God's will that Zion wage war against Nebuchadnezzar. Eagerly the multitude follows him. Fearlessly, Jeremiah thunders in the market-place against Hananiah's false prophecies. The Lord wishes peace. Disaster would be the lot of the Jews were they to engage in war. Derision meets Jeremiah's prognostications. He is struck down by Baruch, a young boy. King Zedekiah decides to combat the Babylonians. Zion is at war.

But the war is a calamitous one for the Jews. A nine-months siege with constant warfare makes a shambles of Jerusalem. Jeremiah, tragic in the fulfillment of his predictions, is still crying peace. Only Baruch, now his disciple, inspired by a great faith in the prophet, listens to him. Zedekiah has him cast in a pit when he persists in his demand for peace. But his lamentations penetrate the castle walls to the King on the night when the latter rejects the offer of Nebuchadnezzar for peace. Half-crazed with his own meditations, King Zedekiah (who has discovered, like the Kings in Shakespeare, that "heavy is the head that wears a crown") has Jeremiah brought before him. So cogent is the speech of Jeremiah, so true have proven his prophecies, that now at long last Zedekiah hears in him the voice of God. However, it is too late. Jerusalem is razed by the Babylonians. Zedekiah lives to fulfill one more of the predictions of Jeremiah—to be blinded by Nebuchadnezzar after seeing his sons put to death. Jeremiah, witnessing the annihilation of his own people, is on the point of repudiating his faith in God. But at this moment of his profoundest despair another divine revelation is vouchsafed him. He refuses the offer of Nebuchadnezzar to become his chief High Priest and delivers his final augury. The Jewish people had suffered all this so that it might rise to greater heights. They faced an imminent Babylonian captivity, it was true. This was not important. "Comfort ye, comfort ye, my people," says Jeremiah in effect. "Israel will rise again to greater heights." His people revere him now as the

anointed of God. They listen and take heart.

No resumé, however, can possibly convey the dramatic power of the piece. Jeremiah's speeches take on the majestic roll of the blank verse of the Elizabethan dramatists. The scene in which Jeremiah, an outcast among his people, bids farewell to his mother on her deathbed can find but few equals for sheer dramatic pathos among modern dramas. Nor would it be hyperbole to compare the tragic scene in which Zedekiah falls to the nadir of despair over the plight of his kingdom to those terse and gripping scenes in Shakespeare when the Richards and the Henrys find themselves tottering on the precipice of kingly ruin.

No, few will doubt the fact that Zweig's piece is a great emotional drama. It is the ideology of the play which leads to some controversy. Zweig's theme is that war of any kind is futile. The play implies that non-resistance or pacifism, is the only means of ending war. "War," says Jeremiah, "is not the way of God."

Now, there is no doubt that Zweig is expressing a point of view that has persisted in Jewish culture for many centuries and has found expression in the post World War period—most recently in Pierre Von Paassen's autobiography *Days of Our Years*. Ludwig Lewishon and Maurice Samuel have both pointed to the fact that non-resistant pacifism has been a considerable doctrine in the cultural heritage of the Jew stemming from the prophets of old. Religious in origin, the basic premise of the doctrine is that any form of war is evil in and of itself. No war, no matter how noble its aim, is justifiable. Violence in any form is intrinsically abhorrent. Contemporary opinion, however, associates this doctrine with the Quakers, with the Dukhobors, the pacifist followers of Leon Tolstoy, with Ghandi in India.

In 1915 when Stefan Zweig first wrote *Jeremiah* there was little difficulty in understanding why he incorporated his pacifistic ideology into his play. It had considerable pertinence then as a protest against the human sacrifice to the Moloch of War. But

(Continued on page 8)

JUDAISM AND DEMOCRACY

(FIRST OF TWO ARTICLES)

By ISIDORE S. MEYER

I

A VAST amount of literature dealing with democracy has been published in recent times. To digest it all, to analyze its contents, and to evaluate it would require profound study were we to avoid shibboleths and empty platitudes. It is easy in a democratic environment to slap down, as many a journalist does, without serious study, certain remarks that will evoke the plaudits of uncritical republicans. One should not allow himself to be robbed of his own opinion or to be swayed into believing or into following the mob blindly, with a misunderstood zeal.

Who have been the protagonists and the opponents of democracy in the past? And today? Can Jews be loyal citizens in an undemocratic state? Are Judaism and Fascism incompatible? Is democracy a creation of Judaism solely, as some neo-German "political" historians would have us believe? Have Jews always been democrats? Are Jews racially determined republicans? These are some of the questions that enter into the mind of the present-day student of democracy.

To answer these questions, it is necessary to set down some of the basic definitions of democracy, and to point out the criticisms that have been made of it.

Political theory began with the Greeks. For a clear definition of democracy from its very inception — and for that matter, of the various polities that have governed the destinies of man—one must turn to the classics, to Plato's "Republic" and to Aristotle's "Politics." Democracy is not a creation of the Jews, as anti-Semites would have us believe. This they do not of course intend as a compliment to us. Democracy is viewed by them as something of a fraud. And yet to some serious students democracy, "despite its long history, is still largely without a metaphysics and possessed of only the broad outlines of a theory of knowledge" (M. C. Swabey, "Theory of the Democratic State.") Bryce has defined democracy as the rule of the many; monarchy, the rule of one;—oligarchy, the rule of a few, based on certain prerogatives of birth or of property. Some, on the other hand, have distinguished democracy, the rule of the people, from ochlo-

cracy, the rule of the mob. Pericles speaking of the Athenian democracy stated: "Our constitution is named democracy because it is in the hands not of the few but of many . . . Our laws secure equal justice for all in their private disputes . . . We have no black looks or angry words for our neighbor if he enjoys himself in his own way." Pericles' words are still true, for democracy "is the government of the many, aiming at justice and liberty for all," as Sir Ernest Simon, editor of a collection of essays, "Constructive Democracy," has stated. During the nineteenth century Abraham Lincoln described democracy as the government of the people, by the people, for the people. Mazzini, the great Italian patriot, spoke of it as "progress of all, through all, under the leadership of the best and the wisest."

Mortiz J. Bonn, in Simon's "Constructive Democracy," declared that democracy "stands for government by the consent of the governed, for government by conference, in contrast to government by obedience and violence." Nazism, Fascism and Communism, he said, proceed on a basis of force; democracy depends upon the use of compromise. "In democratic philosophy the majority stands not merely for numerical preponderance, but for greater wisdom and greater justice; its aims are supposed to be identical with the interests of society. It often goes astray in practical affairs. But this does not much matter, since its mistakes provide their own correctives."

Lately, Hendrik Willem van Loon in his book, "Our Battle," tells us that: "Democracy is the most unnatural, the most artificial, and therefore the most difficult of all forms of government. Unless it enjoys the constant and most devoted care of all its adherents all of the time, it will invariably come to grief through lack of cooperation and self-discipline. Since democracy is essentially a state of mind—a philosophy of life—a way of feeling—it is not something you can learn out of a book."

But what about the attacks on democracy? Plato described democracy as "the worst of good constitutions, but the best of bad ones." Aristotle stated "that it is much easier to establish a democracy than to maintain it."

What guarantees could democracy offer against demagogues and the predatory inclinations of the rule by numbers? Was democracy identical with rhinocracy — the mere counting of noses? Could it not be turned into an ochlocracy by the appeals of demagogues? Was there a marked antagonism, as Sir Henry Maine suggested, "between democratic opinion and scientific truth as applied to human societies?" To rule well is also the professed aim of the dictator. Even Harold Laski sees the crisis of capitalist democracy as a crisis of authority and discipline. To the Fascist, whose government is based on hierarchy, authority and discipline, says E. B. Ashton in his "The Fascist, His State and Mind," democracy is "organized contrariness." Its enemies say that it is aimless, inefficient, and economically unjust. Is Thrasymachus' view in Plato's "Republic" correct, namely, that "might is right; justice is the interest of the stronger," and that governments exist for the benefit of the few? To quote from Sir Ernest Simon's excellent essay, to which we have referred above, here is the argument presented by the typical opponent of democracy:

"The democrat, then, relies on the common sense and good will of the ordinary man. But it is true that the ordinary man may be an ignorant and selfish beast; in Carlyle's word: "Voters are mostly fools—mere mesmerized cattle under the malign influence of the political cant and claptrap of stump-orators." Or, as Plato has put it: "We call man a gentle animal; and, if nature has been kind to him and his education has been right, he is the most gentle and god-like of creatures. But if his education is inadequate or bad, he becomes the most savage of all the products of the earth." In other words the average man is unable to determine what is good for himself,

let alone for others, in the matter of government. Lenin denounced democracy as "the humbug of the bourgeois," and the pro-Nazi professor, Werner Sombart speaks of the inadequacy of democracy in our present economic and technological age—*kuli-handel*, "horse-swapping," he calls it in this 20th century. Bryce pointed out: "It is an old reproach against democracies that they are readily moved by a plausible tongue, and are beguiled by those who have, even since the republican days of Greece, been called demagogues (leaders of the people), furnishing a term of abuse applied in many a modern struggle. In current usage the demagogue is one who tries to lure the people by captivating speech, playing upon their passions, or promising to secure for them some benefit." The demagogue is extremely dangerous because he is "often irresponsible, raising expectations which he is seldom called on to find the means of gratifying." C. Delisle Burns, in his "Democracy—Its Defects and Advantages," ably sums up the arguments of dictatorship against democracy in the matter of culture, efficiency and economy. One type of criticism, says Burns, "is scholarly, the other popular. The former is based upon a standard of culture, the latter upon effectual force. The former is expressed in the traditional attacks on democracy, of which the most powerful in recent times has been that of Emile Faguet in his "Cult of Incompetence." This repeats the old charges against men . . . who are said to vote foolishly, to work incompetently, and to enjoy only what is barbaric . . . The common man's defects corrupt all social values and destroy the excellencies of the exceptional." The underlying assumption in the arguments of Fascism and Communism, is that the common man not only does not know, but cannot discover what is good for him . . . The democratic faith is that correct doctrines will be discovered if all possibilities of error are explored; but the belief implied in dictatorship is, that exploration is unnecessary because all is discovered."

II

Viscount Bryce sums up democracy thus: "Democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes . . . The ruling power of the state is legally vested not in any particular class, but in the

members of the community as a whole." The sovereignty of the people *as a whole* is what the American Declaration of Independence implies, when it declares that all men are created free and equal. This principle is borne out in our own Federal Constitution. The French Declaration of the Rights of Man (1791) also declares that "men are born and continue to be equal in respect to their rights," and that the principle of all sovereignty resides essentially in the nation. In man's exercising his democratic rights, the philosophic premise of democracy is, as Prof. Horace Kalten pointed out, that man, as a child of nature, is endowed with certain natural, that is, inherent, rights. Among the rights of a free citizen in a democratic state is that of liberty, which Bryce further subdivides under four main categories: *civil; religious; political; individual*. These, in brief, are liberty of person and property; liberty of religious opinions and in practice of worship; the participation of the citizen in the government of his community, and finally liberty of action in matters not plainly affecting the welfare of the whole community as to render control necessary.

Sir Ernest Simon in his "Constructive Democracy," presents his faith as a democrat under a threefold classification: that of the individual, of the social order, and of the good life.

"The essence of democracy," says he, "is the belief in the ultimate importance of every individual; that the state exists for man, not man for the state. This involves an optimistic faith in humanity." Such a conception is related to man's opportunities, experience and education. "It also involves the faith that free men with equal rights will develop a form of government based on discussion and the search for common agreement, allowing the maximum of freedom and using the minimum of coercion, which will provide such conditions, material and spiritual, as to render possible the good life for every citizen." Finally it must be based on the essential ideal of the good life, on an "emotion of pain in the suffering of others, and happiness in their happiness," and "it must include an active love of one's neighbor." This is a profoundly religious attitude. "Love thy neighbor as thyself." It is something that cynics will sneer at, and which pagan dictatorships will seek to destroy.

Sir William Beveridge in the same volume, ("Constructive Democracy,") puts it in negative terms. A country is *not* democratic if the individual citizen cannot say just what he thinks, in any language he wishes, about those persons who call themselves his country's government. It is *not* a democracy if in it there is not provided an efficient machinery for the pacific change of the government and of its policies. And finally, it is *not* a democracy if in it the government's object is to glorify its rulers, extend its empire or do anything whatever except to promote the happiness of its citizens. Professor Eduard Heimann, in his "Communism, Fascism or Democracy," states that democracy must rest on political humanism, pluralism and spiritual values. He warns, however, that "democratic liberty can never include the liberty of destroying democracy by organized slander or armed force." Organized slander is another term for present day propaganda; armed force, revolution. Says Heimann, in pointing out democracy's failure in the modern world, "Thus the coming of fascism proves that democracy did not give the world the justice and peace it needs and that the believers in the spiritual principle were not equal to their task." He draws the analogy of the Philistines' victory over the Israelites. The fact that the Philistines conquered the Jews did not prove that they were right and the Jews wrong. Israel's election through God's revelation meant that God revealed the spiritual character of His creation to them and through them. Says Heimann: "The quality of being elect is far from guaranteeing that their behavior and activities will always be holy; it proves historically to be rather a curse than a privilege. It means that greater responsibility is laid upon them than upon the others and that their failure results in the disaster of mankind . . . The heathen cannot know, but the Jews ought to know. The heathen are used as blind tools of the Divine wrath but the Jews should be the conscious servants of Divine justice. Their righteousness makes the world prosper; but their injustice destroys the world. Their prophets are sent not to glorify but to chastise the people and to announce the invasion of the Philistines." The mere profession of love for democracy is insufficient. Not only that, it may pave the way to democracy's destruction. The Versailles Treaty was

not in its entirety a product of the democratic method. Van Loon says that an inadequate democracy created Hitler's Germany. Bertrand Russell, in his "Power: A New Social Analysis," says that Lenin, Mussolini and Hitler owed their rise to democracy. The modern democrat must work for effective democracy through democratic methods. Hypocrisy is the compliment vice pays to virtue. Lip-service to democracy, or working for democracy through undemocratic methods, is of the nature of hypocrisy. Even the authoritarian states and the dictators in the various stages of their careers have paid tribute to democracy. Their polity they term as being "organic democracy." All profess to be democratic in their essence or have set it up as an ultimate goal. They claim to be "efficient democracies," expressing the total will of the people. This they express through "plebiscites" from time to time. But if as Thrasymachus put it in Plato's "Republic," that "the interest of the stronger, is everywhere just," we come again to an undemocratic ideal—the ideal of naked power and brute force, to the persecution of Jews in Germany and Italy, to the antithesis of democracy and its ideals.

The challenge then to democracy is great and it cannot be answered by tirades against dictators. Counter-propaganda, based on truth and objectivity, has its important value, but it is not enough. It may endeavor to undo the slander and libel levelled against democracy in general, and against the Jewish people in particular. But it is totally inadequate to cope with the present-day crisis.

Good government and the good life must be made effective forces in our daily activities. "Democracy," says Prof. Max Ascoli in "Intelligence in Politics," "is the condition which imposes upon intelligence the most strenuous task; on the other hand democracy can find its meaning only through uninterrupted intellectual reclamation . . . Intelligence is still the force which may dispel the haziness of democratic politics by the awareness of its function and the responsibilities of its freedom."

True, dictatorships claim to be efficient and economical. But is there no waste in the mechanization of men? Are not the free intercourse of men and voluntary co-operation superior to enforced mechanization of the human spirit and of the activities of

man? Burns recognizes the qualitative differences in common man. This distinguishes an authoritarian from a democratic social life. He advocates the promotion of such differences by education for democracy. This, in our view, is the basis for cultural pluralism within the democratic polity. Burns argues: "It is likely that a democratic order will be more efficient than a dictated order, because more is actually done by persons who, freely and of their own understanding, play into each other's hands." The total result is a fuller life for everyone, under democracy. "The arts and sciences," he adds, "and religion are necessary in a democratic society because, first, they extend the actual perceptiveness of common man, and because, secondly, they give him a sense of his unused power."

In 1937, a series of articles appeared in the *New Republic* dealing with democracy's future. Among the contributors was Benedetto Croce, the great Italian liberal, philosopher and historian, editor of the "Critica," who dedicated a recent volume of his essays on Goethe to a German-Jewish exile, and who, in no uncertain terms several months ago, condemned not only German racism but its Italian counterpart. Croce wrote from Fascist

Italy,—strange and paradoxical as this may seem: "Coming to our own times, I see the future that liberty promises as a beacon; I do not see any light in the future promised by authoritarianism . . . An artist with the face of a corporal, a scientist with that of a sergeant, a politician who waits for his orders and blindly carries them out, is no longer an artist, scientist or a politician, but an imbecile." Democracy, concludes Croce, implies an administration that provides at the same time an education of the governed for governing.

This is ultimately the answer of democracy—it must be prepared to provide for the education of the ruled to rule efficiently, of the governed to govern well. If it fails in this, then ultimate victory will go to its lusty and vociferous opponent, twentieth century, stream-lined dictatorship. But we have the faith that democracy will provide for those self-correctives that are latent within it, to remove finally those objections raised against it by the would-be dictators, demagogues and propagandists within the blessed boundaries of our own beloved land, and to maintain that heritage of human liberty and freedom, and of those guarantees of democracy that form the Bill of Rights, the first ten amendments to our Federal Constitution.

JEREMIAH—PROPHET OF PEACE

(Continued from page 5)

today it is doubtful that non-resistance or pacifism constitutes the only ideology of Jewry.

Nineteen hundred and thirty-nine happens to be the year when Fascism and Nazism are riding high in the affairs of mankind. Every word and deed of these totalitarian states, as witness Mussolini's militaristic pronouncements anent French colonies and Hitler's foreign policy since the remilitarization of the Rhineland, proclaim a policy of aggression. Militarism is the enshrined God of totalitarianism and dictatorship.

It is incorrect to assume that Jews are willing to be completely passive and non-resistant to Nazi and Fascist oppression. Nor do they think it as futile to struggle against the tyranny of dictators as Jeremiah seemed to think it vain to struggle against Nebuchadnezzar. Recently Stephen Wise militantly called attention to the inherent right of every Jew to remain a fully privileged citizen of every coun-

try. During the recent Czechoslovakia crisis the *New York Times* reported that thousands of Jews had offered themselves for active military service against German Nazism in the event of invasion by Germany. Though Jews are by time-honored tradition pacifistic, history has shown them ever ready to fight on the side of liberty, freedom, and democracy. The militant note on the side of liberalism has been as positive a note in Jewish history as the note of pacifism.

These latter considerations are, of course, over and above the dramatic value of Stephan Zweig's play. Let us repeat again that it is a moving spectacle. Its picture of Jewish life of twenty-four centuries ago will interest you tremendously. Its lines will remain as a haunting refrain in your memories. Its superb acting will inspire you. Finally, the picture of Jeremiah may cause you to turn to Franz Werfel's picture of the prophet in "Hearken Unto the Voice" for interesting comparisons.

DISRAELI'S FIGHT FOR JEWISH RIGHTS

(This is the fourth installment of Dr. Soliterman's study of the Jewish life of Disraeli.—EDITOR.)

By MARK SOLITERMAN

THE problem of Jewish political disabilities took a peculiar form in the 19th century in England. The obstacle preventing a Jew from becoming a member of Parliament was the "Oath of Abjuration." Every member of Parliament had to take an oath "upon the faith of a true Christian" that he would maintain the Protestant dynasty and renounce any pretenders.

Since the repeal of Pelham's Bill in 1743 the question of admitting the Jew to full civil and political rights was raised several times in Parliament. Petitions were sent by Christian merchants, bankers, traders and professionals from various cities. Unitarians and other religious groups also supported the repeal of the Jewish disabilities.

From 1830 to 1859 sporadic debates took place in Parliament. The question was usually favorably decided in the House of Commons but always rejected by the House of Lords. The conflict which thus arose between the two Houses on this question was brought to a head when Baron Lionel de Rothschild was elected to Parliament by the city of London. As a Jew, he could not take the oath "upon the true faith of a Christian," and for ten years he was unable to take his seat. The problem was finally settled by a compromise which permitted each House to make its own regulations as to the form of the oath to be taken by its members, and Lionel de Rothschild was allowed to take the oath by omitting the phrase relating to the Christian faith.

It was during the debates regarding this matter that Disraeli took his stand for the equality of the Jew.

At the beginning of his political career Disraeli followed the policy of his party. On December 4, 1837, the year of his election to Parliament, (baptism had removed him from the Parliamentary limitations other Jews suffered) he voted against the removal of the Jewish disabilities. The following day he confided to his sister Sarah "... Yesterday was rather amusing in the House. The Sheriffs of London, Sir Bor or Tom, and Sir Moses—and no mistake — appeared at the bar

in full state to present, according to the privilege of the city of London, some petitions, after which they took their place under the gallery and listened to the debate, which turned out to be the Jew question by a side-wind. Nobody looked at me, and I was not at all uncomfortable, but voted in the majority with the utmost sangfroid . . . "

But Disraeli dropped this attitude as soon as he felt sure of himself; he began to participate in the endeavors for the removal of the disabilities. The opposition was not directed against the Jews as persons. No one questioned their honorability or loyalty. The ethics of the opposition were crudely expressed by the radical, but bigoted, William Cobbet in 1833. For him the admission of the Jews to Parliament was the abolition of Christianity. "Every Jew is a blasphemer. He blasphemes Jesus Christ regularly once a week, and once a year he crucifies Him in effigy."

Other speakers in later debates took the same position, if less crudely. Gladstone who later contributed to the repeal of the laws, opposed, in 1841, when he was still a Tory, the bill enabling the Jews to hold office in Corporations (cities), because in his mind the Jewish religion was incompatible with the duties of the legislators.

It was Lord Russell who became the champion of the repeal of the Jewish disabilities. In 1847, in order to enable Lionel de Rothschild to take his seat in Parliament, he made a motion that "every Englishman born in the country is entitled to all honors and advantages of the British Constitution and that religious opinions should be no qualification."

The representatives of Oxford voted against the bill. One of them, Halcomb, saw in the emancipation bill nothing else only "a helping hand to the downfall of the church," and Inglis, the senior member for Oxford, insisted that every person in the government must be a Christian. It is Inglis that Disraeli, through his character "Sidonia" described as the "decorous representative of an English university." Lord Ashley endorsed the opinion of Dr. Arnold, the father of

Matthew Arnold, that there could be no plea for justice for the Jews so long as the Jews did not conform themselves to the Gospel. But most interesting were the reasons brought forth by Newdegate. He quoted Isaac Disraeli, whom he considered the highest authority on the subject, to show that Judaism was no longer based on the Bible. Finally the theory of expiation, which condemned the Jews to eternal humiliation, was also introduced into the debates.

Disraeli's position was a peculiar one. His party was against the repeal of the disabilities, whereas the Whigs sponsored the reform. He had to support a measure which was against his party's policy and sponsored the admission of Rothschild, who belonged with the liberal party, as did all the Jews in those days. He rejected religious equality, which he considered as an abstract principle, and pointed out that from the political viewpoint the problem was without importance, as "the race was deficient in many of the qualities as well as of numbers, which would make a statesman, for reasons of state, undertake the advocacy of their interests." But he insisted that because it was a Christian Assembly, the Jews had to be permitted to sit in Parliament.

"Who are the persons professing the Jewish religion?" he asked. "They acknowledge the same God as the Christian people in this realm. The same divine revelation as yourselves. They are unquestionably those to whom you are indebted for no inconsiderable portion of your known religion, and for the whole of divine knowledge." He had to combat the idea of "penal retribution for crucifixing," a theory which he criticized at length in "Tancred" and the "Life of Lord Bentinck." Replying to those who objected on the ground of religious truth, he continued:

"I say that it is on that ground as well as on the ground of religious freedom that I feel bound to give my vote for the proposition of the minister—for if faith is valued as a sanction of conduct, with what consistency can a Christian people say that those to whom they are indebted for the

doctrines of their faith—who profess the religion which every gentleman in this House professes—for every gentleman in the House does profess the Jewish religion, and believes in Moses and the prophets . . . ?

“Although they do not profess all that we profess, all that they do profess is true. You must admit then, that in men who are subject to the divine revelations that you acknowledge—whose morals are founded on the sacred oracles to which we all bow—that as far as religion can be a security for their conduct—for their public morality and justice—you have in the religion of the Jews the best sanction in the world except that of our Christianity. You will hardly say that the religion of the Jews is not a security for their moral conduct. . . .”

“Where is your Christianity, if you do not believe in their Judaism? . . . because this is a Christian Assembly and a Christian country the Jews ought to find a reception among you . . .”

“In exact proportion to your faith ought to be your wish to do this great act of national justice. If you had not forgotten what you owe to this people—if you were grateful for that literature which for thousands of years has brought so much instruction and so much consolation to the sons of man, you as Christians would be only too ready to seize the first opportunity of meeting the claims of those who profess this religion. But you are influenced by the darkest superstitions of the darkest ages that ever existed in this country. It is this feeling that has kept you out of this debate; indeed that has been kept secret in yourselves—enlightened as you are—and that is . . . influencing others abroad.”

In subsequent discussions Disraeli confined himself to a silent vote or to the work in the commissions. But he was forced to participate in the debates in 1850, 1854 and 1856.

In 1850 Baron Lionel de Rothschild was again elected to Parliament by the city of London. This time Rothschild insisted on taking his oath on the Old Testament, and in taking it he omitted the words “on the true faith of a Christian,” as not binding his conscience. He was again refused his seat. In the same year David Solomons was also elected to Parliament from Greenwich. He took his seat and refused to withdraw himself at the order of the speaker. He participated in the debate

on his right to take his seat. But a resolution of the House forced him to quit, and a fine of five hundred pounds for each vote in which he had or would have participated was imposed upon him by the Law Courts. It was then that Disraeli again intervened in the debates. He acknowledged the fact that the change in attitude of the elected Jews was due to impatience, but he advised them not to lose their confidence in their former tactics. “I am bound to say,” he declared, “that it does appear to me that there is no class of religionists in this country who have less cause to complain of the spirit of the community, or the temper of the legislature. When I remember the position of that class—a very short period back—hardly a quarter of a century—and contrast that position of social degradation and political disability with the position which they now occupy and enjoy, I own that I am gratified and proud by comparison.”

Disraeli continued a lone fight. Only the party's leader, Lord Bentinck, supported him, and he gained a few members later. This attitude of Lord Bentinck he acknowledges in the latter's biography. “After long and deep and painful pondering,” he writes, “when the hour arrived, he rose from his bed of sickness, walked into the House of Commons and not only voted, but spoke in favor of his convictions. His speech remains one of the best delivered on the subject, not only full of weighty argument, but touched with a high and even tender vein of sentiment.”

The policy of Lord Bentinck caused a crisis of the Tory party and he had to give up the leadership of the party and resign.

In 1854 Lord Russell, the leader of the liberal party then in power, introduced a bill for the change in the form of the oath. The political situation was not favorable to such a change, since there was opposition to the government because of the Crimean war. The Protestants, too, were alarmed by the establishment of the Roman hierarchy in England, by the spread of ritualism, and by the wholesale conversion to Romanism. The charge in the oath was therefore considered by many as a concession to Rome, and Disraeli thought that associating the cause of the Jews with that problem would cause only injury to the Jews. He then voted against the bill. Lord Russell was disappointed. He ac-

cused Disraeli of inconsistency, and said that notwithstanding Disraeli's “great anxiety to see the Jews in possession of these (parliamentary) privileges,” he “sometimes stays away, sometimes votes against them. Political conscience of the hour always seems to overcome his attachment to his cause.”

These remarks provoked a passionate reply from Disraeli. It was the most emotional speech he ever delivered, and the whole House was stirred. In fact, the accusation was not at all correct. Disraeli was always present at the debates on the Jewish disabilities and was absent only once because of illness.

While he affirmed his respect for the principle of religious liberty, it was not on that ground that he advocated the right of the Jews, he said, but “in obedience to an overwhelming conviction” which he always upheld. “I believed that the Jewish race was that one to which the human family in general has been under the greatest obligation, and when I am told, as I have often been, and as I have heard tonight, that by admitting the Jews to Parliament we are endangering the Christian character of the assembly and the community, I must say it does appear to me that it is because we are a Christian assembly and Christian community that the claim of the Jews to enjoy all civil and political privileges is irresistible.”

He said that he voted against the bill because he considered it harmful to the Jewish cause to connect it with issues which had nothing to do with it, and justified that attitude by the fact that “they (the Jews) are not a new people who have just got into history and who, if you do not recognize their claims, may disappear. They are an ancient people, a famous people, an enduring people, and a people who in the end have generally attained their objects . . . I cannot help remembering that the Jews have outlived Assyrian Kings, Egyptian Pharaohs, Roman Caesars and Arabian Caliphs, and, therefore, I think we need not precipitate their claims.”

He hoped the day would “arrive when the Jew would take the oath, by free declaration of the creed of which he ought on every account to be proud.” He finished with this statement: “The House may believe them to be only phrases of debate, when I declare that I never took a course

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JEWISH NEWS IN REVIEW

By LESTER LYONS

FOLLOWING negotiations with George Rublee, Executive Director of the Evian Inter-governmental Committee on Refugees, the German government has offered to permit the mass migration of Jews from Germany. The government's plan provides for the orderly migration of 150,000 to 250,000 wage-earning "pioneers" over a period of five years. Eventually, they would be joined by about 250,000 dependents. An important feature of the proposal is that the prospective emigrants would be permitted during the interim to resume earning a living. Moreover, upon leaving the country they would be allowed to take with them some of their wealth, believed to be about fifteen per cent. Their emigration is to be financed by a trust fund of at least one-fourth of the existing Jewish wealth in Germany. The precise details of the government's plan are not available nor is it known just what Germany would require in return. An important condition of the plan is that homes for these refugees be found elsewhere. A delegate of the Dominican Republic announced to the Evian Committee that 100,000 refugees would be admitted in his country provided the necessary funds were forthcoming.

BOYCOTT TRAINING SCHOOL

For the purpose of providing an intelligent basis for the campaign to boycott Germany, the National Boycott Committee of the Youth Division of the American Jewish Congress has organized a Boycott Training Institute. Representatives of many youth organizations are attending the sessions of the Institute. Its leaders are Samuel Friedman, National Boycott Chairman, and M. C. Heyman of the Actions Committee of the Joint Boycott Council.

The London conference sponsored by the British government for the purpose of reaching a peaceful settlement between the Jews and Arabs in Palestine is already in session. The delegations representing the different groups, however, have not sat together. Both the Jewish and Arab delegations are separately conferring with the representatives of the British

government. Two Arab groups are represented at the conference; the one, led *in absentia* by the exiled former Mufti of Jerusalem, which represents the terroristic element; the other, the moderate bloc, led by Fakhri Bey Nashashibi.

* * *

Severe criticism of the Nazi government was voiced by Secretary of Agriculture Henry A. Wallace in a speech delivered on the anniversary of the birth of Abraham Lincoln. Speaking under the auspices of the Lincoln's Birthday Committee for Democracy and Intellectual Freedom, a committee of twenty-eight eminent scientists headed by Prof. Franz Boas, Secretary Wallace characterized Nazi racial theories as "pure scientific faking." Mr. Wallace attacked "the dictatorial regime in Germany" which was "masquerading its propaganda in pseudo-scientific terms" and deplored the exiling of great scientists from totalitarian lands as well as the fact that other scientists "have been willing to play the game of the dictators by twisting science into a mumbo-jumbo of dangerous nonsense."

* * *

During the first nine months of last year, 14,159 Jews emigrated to the United States from Germany and Austria. They constituted 79% of all the immigrants to this country from those lands. Of 67,985 immigrants from the entire world, 19,736 were Jews.

* * *

The charge of anti-Semites that Jews control the press in this country is thoroughly refuted in an article appearing in *Editor and Publisher*, the organ of the publishing field. The article points out that no Jew is on the directorate of the Associated Press, the United Press, the International News Service, the American Newspaper Publishers Association, the American Society of Newspaper Editors or the Audit Bureau of Circulation. The few Jewish owners of newspapers in this country are characterized as being "no more conscious of their race and religion as newspaper operators than are hundreds of their able Gentile competitors." Indeed, "to dispel even the least suspicion that

their creed dominates their papers, they uniformly employ non-Jewish editors and editorial executives. Their business departments too, are for the most part under non-Jewish direc-

BACK TO THE FOLD?

Following the example set by Mischa Elman, who is on a three months' tour for the benefit of German refugees, Yehudi Menuhin is giving seven performances for the same purpose.

tion." It is estimated "that the number of Jewish owner-publishers is considerably exceeded by the number of Jewish business office heads of newspapers owned by Christians."

* * *

The Hollywood Committee of 56, consisting of famous screen artists, producers and authors has drawn up a "Declaration of Democratic Independence" in which they urged President Roosevelt and Congress to break off trade relations with Germany. The Declaration accuses the leaders of Nazi Germany of a design to "bring chaos and disunity into sovereign nations and then seize and dismember them." The sponsors seek to obtain twenty million signatures to this document.

* * *

That more than eighty-nine per cent of the population of Italy is against the anti-Jewish policies of the Fascist government is the opinion of Mrs. Anne McCormick, noted American journalist.

BADGE OF HONOR

During the Middle Ages the Jews of the ghettos were often required to wear a yellow badge as a mark of shame. However, to mark their support of the campaign for funds launched by the Society for the Redemption of Austrian and German captives, 35,000 people in Palestine recently wore such badge as a symbol of Israel's honor.

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WORLD OPINION

A SURVEY OF INTERNATIONAL PUBLICATIONS

THE UNIQUE HORE-BELISHA

*From the Associated Press
Correspondence Published in
A. P. Newspapers*

THE man responsible for manning Britain's guns is under bombardment.

Accused of "lack of drive," jovial Leslie Hore-Belisha, forty-three-year-old bachelor War Minister, has become the target of planned political sniping in the House of Commons.

Hore-Belisha usually has succeeded in turning aside the recurrent criticisms and awkward questions every Cabinet Minister gets while he's in office.

Now three junior members of Prime Minister Neville Chamberlain's government have moved into action against him, and an organized "anti-Belisha" movement is under way at Westminster.

The campaign has considerable support in the House, but it was said it was engineered by disgruntled army Generals who induced friends in Parliament to attack the War Minister because he bundled the Generals out of office.

Robert Hudson, secretary of the Overseas Trade Department, is called the leader of the "revolt" in the government which may cause a drastic Cabinet reshuffle in 1939.

Hudson, with the Marquess of Dufferin and Ava, colonial Under-secretary, and Lord Strathoona, Under-secretary for War, is said to have threatened to resign unless Hore-Belisha goes first.

Political observers say it's significant that the *Times*, which often forecasts trends, has recently published a cryptic editorial implying that Cabinet changes in the new year had long been planned.

Hore-Belisha's critics accuse him of misleading the nation over rearmament progress and supply of anti-aircraft guns, "acting foolishly" in the famous Sandys case, and being too drastic in his army council purge.

These charges are backed by a "whispering campaign," including stories that Hore-Belisha doesn't get to his office as early as Cabinet Ministers should.

When Chamberlain flew to Munich early one morning last September Hore-Belisha was prominent among the well-wishers at the airport to see the Premier leave.

Critics say that was a Belisha record for early rising, and that while other ministers went direct from the airport to their offices, the War Minister went back to bed. His friends say no one, not even his valet, ever is allowed to wake him.

Hore-Belisha was censured by many for his part in "the Sandys case," a pre-Munich parliamentary scandal in which Duncan Sandys, thirty-year-old son-in-law of Winston Churchill, charged he had been threatened with penalties under the Official Secrets Act in connection with secret information concerning Britain's anti-aircraft defenses.

Attorney General Sir Donald Somervell, who Sandys said made the threat, denied the charge, but said he asked Sandys at Hore-Belisha's request to tell where he had obtained the information.

Churchill, no admirer of Hore-Belisha, took up the fight with vigor and indirectly accused the War Secretary of hiding British defense deficiencies behind the Secrets Act.

The act, Churchill said, "was devised to protect the national defense and ought not be used to shield ministers who have neglected the national defense."

The Sandys case, a major story until it faded in the crisis over Czechoslovakia, was buried quietly when an investigating parliamentary committee ruled Hore-Belisha's actions were justified but unfortunate.

The committee excused Sir Donald of any "error of judgment" and cleared Sandys, declaring it believed he knew his information came from a secret document but did not think it wrong to receive it.

In one of several parliamentary "post-mortems" on the Czech crisis, Hore-Belisha admitted manning of Britain's air-raid defenses was hampered by lack of essential equipment.

A political reporter on wealthy Lord Beaverbrook's isolationist *Daily Express* 11 years ago, Hore-Belisha took

his nose for news to Whitehall, where he scandalized old-timers by what they branded "publicity-seeking."

As Minister of Transport, he put his name in the English language by inventing "Belisha beacons," black and white posts surmounted by orange globes which indicate every pedestrian crossing in London's tangle of streets.

Hore-Belisha studded the city with shiny, metal discs marking footways and crossings, planted a forest of traffic lights throughout London, and ribboned country roads with white lines marking "lanes" for fast and slow traffic.

Popular with the press because he's always glad to release any story short of government secrets, he's easily the most photographed minister in Britain. His round, plump face, with shaggy eyebrows and smile, is the kind cartoonists dream of.

Unpopular with the "old guard" at the War Office because of his "new broom" methods, he's much liked by the ordinary soldier who is grateful for the higher pay, better barracks, and improved serving conditions Hore-Belisha introduced.

The *Daily Express*, commenting on Hore-Belisha's present predicament, said, "so far his two great achievements have been to put up the beacons and knock down the Generals."

Twenty years ago Hore-Belisha was a junior army officer. He rose to the rank of Major in the World War.

Then he went to Oxford University, where he was President of the Oxford Union, the varsity debating society famed as a nursery for future members of Parliament.

Fifteen years ago Hore-Belisha entered the House of Commons as a fervent admirer of Liberal Leader Lloyd George, patriarchal wartime Premier.

Always he had the Disraeli ideal before him. Himself a Jew, Hore-Belisha often is mentioned by his admirers as a possible future Prime Minister.

But the Disraeli political ideal, symbolized by busts of the Victorian conservative in every room where he works, hasn't narrowed his vision.

Recently he praised Pope Pius as "among the noblest men of this age" when he opened a Roman Catholic school extension at Plymouth, largest town in the Devonshire constituency he represents in Parliament.

The bustling War Minister looks as happy in the feather-trimmed cocked hat and knee-pants he wears on state occasions as he does in the loose-fitting slacks and sweater he likes for pottering at his week-end cottage.

In Whitehall he sits at a big desk once used by Lord Kitchener, Britain's famed military leader who disappeared in the North Sea early in the World War.

Hore-Belisha's first government job was Parliamentary Secretary to the Board of Trade in 1931. The next year he moved to the Treasury as Financial Secretary.

Two years later, as Minister of Transport, he got his chance to become a national figure. He believes a man can't make propaganda for the idea he wants to put over if he's not in the news himself.

Since he went to the War Office in 1937, newspaper readers get pictures and stories of life in army barracks, troops on maneuvers, and of every improvement in conditions. That publicity brings recruits, and bigger enlistments mean another story for the papers.

Hore-Belisha says he owes everything to his mother, a cultured woman who lived for her son, teaching him, encouraging him, and sending him to a good school. His hearty manner quickly makes friends.

When he stood for Parliament as a liberal he won a "safe" conservative seat he's held ever since.

Only two years ago, in 1936, wearing the mantle of the prophet in the shape of a privy councillor's ornate blue and gold uniform, he went to Buckingham Palace to take office from the King as a full-fledged Minister, when the transport job was stepped up to Cabinet rank.

Observers say Hore-Belisha may be moved to the Ministry of Agriculture if and when Chamberlain rearranges the Cabinet.

That usually is a pretty dull job, but Hore-Belisha probably would find a way of getting it under the spotlight of public attention. If anyone puts human interest into bacon and eggs it'll be Hore-Belisha.

TRAGIC INJUSTICES THE ITALIAN GOVERNMENT HAS NOT PUBLICIZED

*In a Letter to the
New York Times*

By Michele Cantarella

THE *New York Times* of January 30 published a Rome dispatch from Anne O'Hare McCormick on the Fascist anti-Semitic campaign in which it was stated " * * * evidences of the unpopularity of the anti-Semitic policy and the half-heartedness with which it is executed cannot compensate Italian Jews for the material and moral suffering inflicted on them."

In order to substantiate Mrs. McCormick's statement may I point out some of the tragic consequences which this "material and moral suffering" has had upon some of the best Italian citizens of Jewish origin:

Dr. Angelo F. Formiggini, foremost Roman publisher, who edited the Italian "Who's Who," the bibliographical magazine *L'Italia che Scrive* and the *Encyclopedia of Encyclopedias*, committed suicide by throwing himself from the Ghirlandina tower, in his native city of Modena, on December 1. In his pockets were found 30,000 lire, which he bequeathed to the poor.

Colonel Segre of the First Regiment of Artillery in Vercelli, having been requested to resign from the Italian Army, assembled his troops, delivered a patriotic speech, kissed the Italian flag, then withdrew to his office, where he shot himself.

Professor Maurizio Pincherle of the University of Bologna and president of the International School of Pediatrics was among the 200 and more Italian university professors who were dismissed in accordance with the recent racial laws. He committed suicide last December.

Grand Officer Jarach, Milanese banker well known in financial circles, is the last prominent Italian Jew known to have committed suicide in the last few weeks.

The number of suicides in Italy is growing alarmingly. The figure and the names of many remain a mystery, due to the fact that Fascist newspapers are not allowed to publish obituaries of Jews. Colonel Segre's was published because it was sent to the press by the general in command of his division.

The plight of Italian Jews at the moment is very serious because they have few or no connections abroad; moreover, Italians cannot help them or even express sympathy without risking imprisonment on charges of a new offense termed "pietismo."

A few weeks ago a prominent Italian, a Christian, had to cross the Italian frontier for one day in order to send safely an appeal to his American friends on the behalf of hundreds of Jewish intellectuals who are in bitter moral and financial distress, and to inquire whether there exists in this country any humanitarian group or organization willing to alleviate in any possible manner the sufferings of Italian Jews.

Northampton, Mass., Jan. 31, 1939

THE PROFIT SYSTEM AND CHRISTIANITY

*An Editorial in The Philadelphia
Jewish Exponent*

A MOST interesting plebiscite will be conducted during this month among millions of church members of the various Protestant denominations as to whether the present profit system is in harmony with Christian ideals of social justice and whether we should strive to introduce in America a system other than the present capitalistic system. Besides the differences of opinion on the subject that exists both among the clergy and the laity, there is also the more fundamental question to be voted on as to whether the Church as such should interest itself in such problems at all. The various ministerial bodies have taken up the question at different times and the prevalent sentiment among the ministers appeared to favor the idea that the Church should preach what is called "Social Gospel," an eventual Christian commonwealth in which the motive of selfish gain will be eliminated. Arthur Bartlett, writing in the *American Magazine*, presents some surprising results that he obtained by direct personal interview with church leaders as well as with laymen. The Church League for Industrial Democracy, an Episcopalian organization, although disclaimed by Bishop Manning has now a membership of 2861, of whom 486 are ministers and 29 are bishops. The Methodist Federation for Social Service has about 3000 members, of whom 2500 are ministers. There are several other organizations which include in

their platforms the rejection of "the profit-seeking economy and the capitalistic way of life, with its private ownership of the things upon which the lives of all depend." In authorizing the Economic Plebiscite during the month of November, the General Council expects to discover the general trend among church members regarding this vital question in our economic life.

The designation of "Red" has not any more that sinister significance that it had a few years ago. While admitting that the various social agencies among the Christian denominations have much in common with both the Socialists and the Communists, they insist that their platform is based entirely on Christian principles and their motive is to establish in practical life the ideals and principles of social justice enunciated by Jesus. That there is a very strong opposition to the innovations that are planned is made quite clear in that article, which quotes opinions of prominent laymen and ministers who absolutely refuse to go the length that many of the more radical type seek to achieve.

Several years ago, both the Central Conference of American Rabbis and the Rabbinical Assembly adopted resolutions which aimed to discredit the present capitalistic system and to advocate what they regarded as a more equitable arrangement which would do away with the greed and selfishness that are so prominent now in the economic world. These actions also brought forth considerable criticism on the ground that these matters are closer to the political than to the religious domain and ministers, who may have their personal opinions regarding them, should not seek to propagate them in the name of religion and of the synagogue. There is less cogency in this criticism when applied to Judaism, which has always embraced the entire life of man and drew no definite lines of demarkation between one aspect and the other aspect of life. Whether the remedy advanced is sound or not is open to speculation and to differences of opinion, but the right of the ministry to discuss and express views based not merely upon modern conditions and scientific studies, but rooted in the general tenor of Jewish teachings and justices, should not be questioned. The Christian church, too, has some definite traditions on this point of social equity, much of it based on our Bible, which the min-

isters have the duty to preach and to propagate.

In the Jewish system of ethics, capitalism as we have it today could not possibly have had the vogue that it has now. The Bible warns against overreaching in trade, and also establishes certain definite rules regarding the treatment of the poor and the dependent, but the Rabbis, living in a more commercialized age, made some of these principles more concrete. For instance, the law is laid down that in the sale of articles of food one should not make a profit of more than one-sixth. Some leeway is given to the retailer who sells these articles piecemeal. If one overpaid for an article more than a sixth of its market value, or if the vendor sold it at one-sixth less than the market value, the transaction may be rescinded by either party. The principle of "caveat emptor" has no validity in Jewish law. In some communities special officers were appointed who had the authority to regulate the rate of profit on goods sold and severe punishments were meted out to those who disobeyed their orders. Laws against hoarding and profiteering, especially in articles of food, have been promulgated by the Rabbis and provision was even made by them for the organization of workmen's unions for their own advancement. It is true that many of these regulations, although included in the codes, fell into desuetude with the advance of commerce and industry, but the principles on which they are based are applicable to all times and conditions. A new order of society based on the humanitarian ideals which religion dictates should be an improvement on the unsatisfactory state of the present.

TO FATHER COUGHLIN

By Samuel S. Cohon

*Extract from an open letter
published in "The Jewish
Layman," organ of the National
Federation of Temple
Brotherhoods*

FROM a servant of God men naturally expect sympathy and understanding. Humble priests of your great Church have ministered even to criminals in the hour of their agony, in a spirit of kindness and forbearance, bringing them cheer and consolation. The Jewish people beg for no special favors. But if anyone undertakes to speak to them or of them in

the present hour of distress they expect from him some consideration. This we received in full measure when the voice of Christendom was raised in protest against the Nazi atrocities from pulpit and platform, in church and over the air. The broadcast of the leaders of your Church was such an act of brotherhood and high civilization. We looked for something similar from you, but, to speak frankly, we were sadly disappointed. . . .

Your persistent linking of anti-Semitism with anti-communism is the most fertile root of Jewish resentment. I am compelled to say that it follows the pattern of Nazi propaganda. Even before the Nazis came to power Goebbels declared that it would be Nazi policy to drive the Jews into communism and then to destroy both of them. As a student of history you are aware that Apion attacked the Jews of Alexandria when the only "communism" then in existence was that of the Essene saints, who served as the model for the early Christians and for the institution of monasticism. The hostility to the Jews during the Middle Ages assuredly was not inspired by anti-communism. Neither did Torquemada bring about their expulsion from Spain, in 1492, on that ground. And under the new name of anti-Semitism, Jew hatred reappeared in France, Germany and Austria, in the 19th century, long before the blight of communism fell upon the world. Neither is communism the real cause of Nazi anti-Semitism, but only its malicious pretext.

As to the participation of Jews in Russian Communism. To be sure many Jews have shared in it. Having been massacred by the minions of the Czars, the Jews rallied to the banners of Mil-iukov and Kerensky, who sought to reconstruct Russia on democratic lines. When the short-lived republic collapsed, the Jews faced the choice between the White Russians, who, under the leadership of men like Petliura, Denikin and Makhno, murdered 120,000 Jews in the Ukraine in one year (see Elias Heifetz' documented work, "The Slaughter of the Jews in the Ukraine in 1919," Thomas Seltzer, N. Y., 1921) and the Bolsheviks. It was a choice between the devil and the deep blue sea. Under Bolshevism the Jewish people, who were mostly of the middle class, were "liquidated." Their religious life has been paralyzed, and their cultural efforts crush-

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REPORT OF BROOKLYN JEWISH CENTER ACTIVITIES FOR THE YEAR 1938

Delivered by the President, JOSEPH M. SCHWARTZ, at the Annual Meeting on Thursday Evening, January 26, 1939

ONCE again it is my pleasant duty to present to you my annual report covering the activities of the Brooklyn Jewish Center during the past year. I shall try to be brief and give you a summary of the manifold activities of this magnificent institution, limiting myself to the progress made by the various departments and leaving out the portions usually devoted to the finances. This department will be amply covered by our treasurer, who will be called upon later in the evening to render a separate report as of December 31, 1938.

Religious Activities

AS I review the activities during the past year, I feel that we have made continued progress in every department and that we have every reason to be proud of our accomplishments. However, as in the past, we are not content to merely feel satisfied, but are pledged to continually strive for greater achievements. Recently at a joint meeting of the Board of Trustees and Governing Board, an interesting discussion took place regarding the improvement of our religious services. Since the very inception of the Center, we have taken pride in the fine and successful services conducted on Friday evenings, Sabbath mornings, and on various holidays. The attendance has at all times been most encouraging, thousands of our coreligionists, both young and old, flocking to the synagogue to derive religious inspiration and a knowledge of things Jewish.

And yet, we were not entirely contented. We strove for more beauty in the services, better community singing and a more uniform conduct of prayer. The discussion led to the appointment of a special committee, and we shall look forward to the interesting suggestions that will follow their deliberations.

Hebrew Education Department

OUR department for Hebrew Education has a total registration of 364 boys and girls. Of this number, 155 attend the afternoon Hebrew School, 159 are registered as pupils of the Sunday School, 35 attend the Post Consecration class, and 15 are regis-

tered in the Consecration group for this year.

In addition, the school supervises the Junior Congregation through the members of its faculty. The Junior Congregation is rendering a fine service in training our young to conduct their own religious services on the Sabbath and on holidays.

The school is not self-supporting, and the Center has again been required to make good its yearly deficit. During the year, I appointed a special committee, headed by Mr. Isidor Fine, to study the problems connected with the Hebrew School. This group made a number of recommendations which we trust will help to solve the problems of the school.

Center Academy

THE Center Academy children receive an unusually fine and thorough education. The curriculum embodies the principles of progressive education and correlates with its social science program a graded course of study in Jewish history, past and contemporary, Bible study and instruction in Hebrew as a living language. The Center Academy achievements in music, art, and science are outstanding.

The Center Academy presents a complete elementary education from Kindergarten to Junior High School, is chartered by the University of the State of New York, and is under the constant supervision of its highly qualified Educational Committee and Board of Trustees.

The registration numbers 91 boys and girls. The Kindergarten has an attendance of 12 children, making a total registration of 103.

Institute of Jewish Studies For Adults

LAST Fall the Institute of Jewish Studies for Adults entered its sixth season with a registration of 85 men and women. The Institute is rendering a useful service in providing courses in Elementary Hebrew, Advanced Hebrew, Jewish History, Talmud, The Bible as Literature, and the Philosophy of Religion.

General Education

THE Forum conducted by the Center on Monday evenings throughout the season is now completing its nineteenth year. The committee is continually striving to bring to our platform leaders of thought in this country as well as abroad. Most of these lectures are free to members, and we are hopeful that more and more of you would take advantage of this fine cultural department by attending the Forums regularly.

The committee has also sponsored the course lectures on Tuesday and Wednesday evenings, and a number of lectures in the Yiddish language. This season it organized the "Town Meeting of the Air." This group meets on Thursday evenings for the purpose of listening to the radio broadcasts from Town Hall, which are followed by discussions participated in by members of the group.

Center Library

LAST year I reported the reopening of our library under the supervision of Dr. Elias N. Rabinowitz. This department has made remarkable progress in the short time since it was reopened. It now contains more than three thousand volumes in Hebrew, English and Yiddish. Of this number about 400 books were acquired during the year. The circulating department opened about a year ago and has issued about 207 cards for the withdrawal of books.

The library is of tremendous value to the children of our schools, as well as to the students of the Institute of Studies for Adults. It is used freely as a reference library by students of various colleges and universities in Brooklyn and Manhattan.

Publications

THE Center, as you know, publishes a weekly bulletin for the purpose of acquainting our membership with the activities of the institution. The Publicity Department also publishes the monthly *Review*, which contains, in addition to news of the Center proper articles of general Jewish interest.

The Editorial Board has greatly improved this publication and has enlisted the services of well-known writers to provide valuable articles.

Social Activities

THE Social Committee gave considerable time and effort towards the promotion of sociability in the Center. It has conducted a number of successful affairs and planned the monthly social membership meetings. These gatherings have grown in popularity and have been of great help in acquainting the members with each other.

This committee has also supervised the club activities for our boys and girls and the Center Players. The clubs are under the direction of experienced leaders, who are guided by our Director of Club Activities, Rabbi Mordecai H. Lewittes.

Physical Training Department

THE Gymnasium and Bath Department continues to attract a large number of our members, as reflected in the attendance record for the past year. The total attendance for 1938 was 35,069, as compared with 32,881 in 1937. The committee sponsored a number of tournaments and games, the most successful of which were the Basketball events conducted in cooperation with our Young Folks League. The Center team maintains a position of leadership among the amateur teams in New York and Brooklyn. Financially, the games have added considerably to the income of our Physical Training Department.

House Committee

THE physical condition of our building is supervised by the House Committee. Recently this committee erected the second Memorial Tablet in the Synagogue. The first tablet was of real financial assistance to the Center. The erection of memorial plates should be encouraged as an excellent means to perpetuate the memory of beloved departed relatives.

Membership

THANKS to the activities of our Membership Committee we enrolled 189 members during the past year. The membership as of December 31, 1938 was 634 married and 351 single, a total of 985.

The committee has, for many sound reasons, decided against a drive for members at this time. This, however, should not deter our members from

making every possible effort to enroll their friends. It is most important that we increase our sphere of usefulness by enlarging the membership because the membership dues represent the largest single item of income to the Center.

Metropolitan Opera Concert

ON December 11th we conducted our third annual concert at the Metropolitan Opera House. This event was both an artistic and financial success. We are deeply indebted to Mr. Moses Ginsberg, who was chairman of the concert committee, and to the members of his committee for their efforts. Thanks are also due the members of the Center for their loyal cooperation.

Sisterhood

THE Sisterhood can boast of a most successful year of activities. Their several functions met with a fine response, and their monthly meetings were well attended. A more detailed report will be rendered by the President of the organization, Mrs. Albert Witty.

Finances

AS before stated, I shall not touch upon the financial record. My report, however, would not be complete without mention of the fact that we have succeeded in improving the financial condition of the Center. We have reduced our indebtedness considerably, but our problems are far from being solved. We still have with us some indebtedness, primarily the first mortgage. It will be our task in the near future to find some means of solving this problem.

I should also like to say that we have adjusted our indebtedness to the cemetery corporation and considerably reduced the amount on the land.

During the past year we were the recipients of a legacy of \$1000, left to us in the will of our late member, Mr. Morris Michtom. In accordance with the wishes of the deceased member, this money was set aside for the deduction of the first mortgage.

Thanks

HAVE reviewed as briefly as possible the work of our various departments. The chairmen of our standing committees and their members merit your appreciation and mine for their efforts to promote the interests of their departments. I want to add my sincere thanks to the mem-

bers of the Board of Trustees and the Governing Board for their advice and assistance. I am grateful to my fellow officers, Vice-President Hyman Aaron, Secretary Max Herzfeld and to Treasurer Moses Ginsberg, for their most helpful and ever-ready cooperation. During the summer we suffered a severe loss through the passing of our faithful worker, First Vice President Henry Seinfeld. It was a heavy loss to the institution and to me personally. His memory will forever remain with me.

A word of thanks is due to our beloved Rabbi Levinthal for his splendid contributions to the well-being of the Center and to the prestige of the community in which we live. Last February we celebrated his fiftieth birthday, and on that occasion the Board of Trustees as evidence of the great love and esteem in which he is held by all of us, elected him rabbi of the Center for life. May God grant him strength and happiness, so that he may continue to be the pride of American Jewry for many years to come.

To our Administrative Director, Mr. Joseph Goldberg, all I can say is that now, as always we are deeply appreciative of his great ability and his sincere devotion to all that our institution stands for. From the bottom of my heart I want to thank him for his cooperation.

My thanks are also extended to all officials, and to members of the staffs of every department, for their fine cooperation.

Conclusion

IN addition to exclusively Center activities, we have been of considerable assistance to every worthwhile cause and movement in Jewish life. Our institution has directly helped to raise large sums of money for the United Palestine Appeal and for the Joint Distribution Committee through appeals made in our Synagogue.

The problem of assisting the refugees residing in our community is one that will undoubtedly receive our serious consideration during the coming year. These are tragic days in the history of our people. Never before have so many thousands of our coreligionists found themselves helpless and homeless. We are in a country where more than four million Jews live in safety. This situation has placed us in a position of responsibility which we dare not ignore.

(Continued on page 19)

Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1939.

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Zirn, Abr. H.
Zwerdling Tobias

SUSTAINING MEMBERSHIP FOR 1938

THE following is a list of the 1938 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
Barnett, Mrs. S.
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Werbelovsky, Benjamin
Wiener, Harry

BROOKLYN JEWISH CENTER ACTIVITIES

KLAUS MANN, NOVELIST AND PLAYWRIGHT, TO ADDRESS CENTER FORUM



Klaus Mann

The speaker at the Center Forum on Monday evening, February 27th at 8:30 o'clock, will be Klaus Mann, the distinguished son of Thomas Mann, one of Germany's leading literary men, and himself, one of the most brilliant of the self-exiled writers from the Reich. The subject of his address is "The Reich and the German Minorities."

Klaus Mann, one of the most important younger writers of pre-Nazi Germany, is at the age of 33, the author of some 200 books and plays translated into many languages. He travelled extensively through Europe, Siberia, the United States, Hawaii, Japan, China and Africa. His articles appear in all the anti-Nazi newspapers and magazines now being published in Switzerland, Holland and France.

Admission to the lecture is free to Center members. There will be a charge of 25c to all others.

CENTER ACADEMY - PURIM FESTIVAL

A festive Purim gathering of children, parents and friends of the Center Academy and the Brooklyn Jewish Center will take place on Sun., March 5th at 2:30 P.M. in the auditorium of the Brooklyn Jewish Center.

RABBI LEVINthal TO PAY TRIBUTE TO JUSTICE BRANDEIS

This Friday evening, February 24, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will speak on the subject, "Justice Brandeis, A Great American; A Great Jew." The resignation of Justice Brandeis as a member of the United States Supreme Court has evoked touching tributes of his greatness from all sources in American life. The members will be glad to hear our Rabbi's evaluation of Justice Brandeis' outstanding contribution to American life and to Jewish life.

Rev. Kantor will lead in the congregational singing and you and your friends are invited.

COURSE LECTURES ON TUESDAY AND WEDNESDAY EVENINGS

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education is offering two lecture courses in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of the class in Contemporary English Literature which meets on Wednesday evenings.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

The Center Institute of Jewish Studies for Adults is now rounding out the 6th year of its existence. All of the classes have complete enrollments and the students are making fine progress in all the subjects. No new students are admitted in the middle of the season in the Hebrew courses, but new students may be enrolled in the various lecture courses—in the Bible as Literature, conducted by Mr. Louis J. Gribetz on Thursday evenings at 7 o'clock, the Philosophy of the Jewish Religion, conducted by Mr. Spiro on Tuesday evenings at 8 o'clock, and in Jewish History on Tuesday evenings at 9 o'clock, and in Jurisprudence of the Talmud given by Dr. Higger on Tuesdays at 8 o'clock. The course in Jewish History which was given by Mr. Edelstein in the first term, is now being

given by Mr. Mordecai Halevi who will continue the course during the second term.

SUNDAY SCHOOL NOTES

Dr. Levinthal met with the Keren Ami delegates on February 4th at which time the proceeds of last year's Keren Ami funds were allotted to numerous worthy Jewish causes.

Chamisho Osor B'Shvat was a gala day marked by the distribution of fruits and an assembly presentation. The children of the Sunday School will join with the Hebrew School for the Purim banquet on March 5th.

HEBREW SCHOOL CHILDREN TO TAKE CHARGE OF MAIN SYNA- GOGUE SERVICES, SAT., MAR. 4

The children of our Hebrew School who conduct the Children's Congregation every Sabbath morning, will take full charge of the services in the Main Synagogue Sabbath morning, March 4th. They will act as the Readers of the service. They will also read the portion from the Torah Scroll, and the president of the student body will deliver a brief address.

This year we are allowing the pupils of the younger classes to take a leading part in these services. We hope many of the members will attend and derive the joy of seeing the children conduct the services.

NEW ADDITIONS TO LIBRARY

The following books have recently been acquired by our library and are now being circulated:

Fifth Column—Ernest Hemingway.
In Polish Woods—J. Opatashu.
Noah Pandre—S. Schneuer.
All that Matters—P. Mendelsohn.
Going Home—E. Harthern.
Three Novels—Sholom Asch.
Mortal Storm—Phyllis Bottome.
Roots in the Sky—S. Maller.
German Family—L. C. N. Stone.
The River Breaks Up—I. J. Singer.
The Life of Moses—Edmond Fleg.
School for Barbarians—Erica Mann.
Our Battle—Hendrik W. Van Loon.
A Challenge to Caesar—S. Saphire.
The Tragedy of a Nation—H. Lowenstein.
Why Nazi—Anonymous.
Seven Plays—Ernst Toller.
Selected Essays—A. D. Gordon.
The Rape of Palestine—Wm. B. Ziff.

HELEN LEVINTHAL TO OCCUPY PULPIT ON WOMAN'S SABBATH FRIDAY, MARCH 3rd

Miss Helen Hadassah Levinthal, daughter of our Rabbi and Mrs. Levinthal, will be the speaker from our pulpit at the special women's Sabbath services which is annually held in our Center on the Friday evening before Purim. This year's service will be held on Friday evening, March 3rd and the subject of the address will be "The Jewish Woman Faces a New World." Miss Levinthal is a member of this year's graduating class of the Jewish Institute of Religion and will be the first woman to have taken a complete rabbinical course in a theological school.

PROGRAM FOR REMAINING FRIDAY EVENING SERVICES THIS SEASON

This year's season of late Friday evening services will soon draw to a close. As in the past years the concluding service will be held on the eve of Sabbath Ha-gadol, the Sabbath preceding the Passover Festival.

The speakers and the sermonic subjects for the remaining weeks are as follows:

Friday evening, March 3rd, Special Woman's Service—Miss Helen Hadassah Levinthal on "The Jewish Woman Faces a New World."

Friday evening, March 10th, Rabbi Levinthal on: "Religion and Economics."

Friday evening, March 17th, Rabbi Mordecai Lewittes—subject to be announced.

Friday evening, March 24th, Rabbi Levinthal will deliver a special sermon to the members in honor of the twentieth anniversary of the founding of the Center. Subject: "Retrospect and Prospect—a New Call for Jewish Service."

Friday evening, March 31st, Annual Youth Service which will close the season. Mr. Gus Loeb, a member of the graduating class of the Jewish Institute of Religion, will speak on "The Synagogue and the Jewish Faith"; and Mr. Eleazer Lipsky, President of Masada, will speak on "Palestine and the Jewish Faith."

IN MEMORIAM

It is with deep regret that we announce the death of our member

Mrs. Mendel Hecht

of 519 Montgomery Street, who departed this life on Monday, February 20th, 1939.

To the relatives and friends of the deceased, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence in their bereavement.

CENTER MEMBERSHIP SOCIAL MEETING

SATURDAY EVENING

MARCH 4th

at 8:30 o'clock

Following a brief business meeting, there will be a most interesting program of entertainment, in keeping with the spirit of Purim.

The following artists will appear:

1. MORDECAI YARDEINI

Celebrated Palestine Singer who will present a unique program of Palestinian and Yiddish Folk Songs.

2. READINGS

by the well known Jewish wit
ISRAEL CHODOSH

3. Selections by the Sisterhood Choral Group

4. Characterizations by ROBERT J. LANCE

Refreshments will be served

Admission limited to Center members
—men and women.

REPORT OF THE PRESIDENT

(Continued from page 16)

We shall, in the years to come, be called upon to give as we have never before given, and to make greater sacrifices than we have hitherto made. It will be our duty to help maintain the cherished ideals of democratic America, embodying freedom of expression and freedom of worship. One of the surest ways of combatting any spirit of intolerance that may arise is to so conduct ourselves as to earn the respect and admiration of our fellow-citizens. Fortunately for us, there have sprung up in the last twenty years a large number of Jewish Community Centers in various parts of the land. They have been of tremendous value in moulding the character of our youth and of developing a generation that is conscious of the precious Jewish heritage and mindful of their duties as citizens of this country.

This month marks the twentieth anniversary of the organization of our institution. Under ordinary circumstances this should be a cause for rejoicing and celebration. Due to the world conditions, however, it was de-

cided to defer this celebration for the time being.

Tonight I am completing my sixth term as the President of the Brooklyn Jewish Center. I can hardly realize that so many years have passed since I first appeared before you as the president-elect. Great as my responsibilities were, I have enjoyed my work. I am grateful for the many friends I have made, and for the loyal body of men and women who have worked faithfully with me. Their confidence and support have made my task easier. We are all, I am sure, animated by a common desire to free the Center from all its debts. We will then be in a position to continue our work unhampered by the financial obligations that are such a continual source of worry and annoyance.

Once more I want to thank you for the confidence you have reposed in me. I am keenly aware of the responsibilities of leadership in this institution, and I pledge myself to discharge them to the utmost of my ability.

The WALDORF TOWERS

On the Ocean Front



A distinguished Address — Refined
Cienteles — European Plan

Attractive March Rates
April 1st—Low Summer Rates

A. Halperin, Pres. R. B. Hyatt, Mgr.
Ocean Drive at Ninth Street
Miami Beach — Florida

PERSONAL

Rabbi Levinthal was in Cleveland, Ohio, on Monday, Feb. 13th, where he spoke at the Forum of the Cleveland Zionist Society. On Monday evening, February 6th, he spoke in Patterson, N. J. in the interest of the President Roosevelt Golden Book of the Jewish National Fund. On Wednesday evening, Feb. 1st, the Rabbi spoke in Rockaway Park in the interest of the Campaign in behalf of the Jewish Theological Seminary. On Monday night, February 27th he will be in Boston, where he will speak under the auspices of the Zionist Organization of that city. Rabbi Levinthal has also lectured this month on Homiletics at the Jewish Institute of Religion, substituting for Dr. Stephen S. Wise, who is now in London attending the British, Arab, Jewish Conference.

CLUB NOTES

The Junior League and Inta-League are holding new elections in the near future for the latter part of the current season.

The Hakoach Club started a series of forums; the first speaker was Hon. William I. Siegel who spoke on "Youth and the Problem of the Jew." This talk was followed by a stimulating discussion hour. The club has arranged a debate with a neighboring club on a question relating to the refugees.

The group will hold a basketball game in the gym this Saturday, Feb. 25th at 7 o'clock. Dancing will follow.

The Center Club at its open meeting witnessed tricks by a "magician." Another meeting was devoted to a musical demonstration by pupils of a music school.

The Maccabees arranged a highly successful Chamiso O s o r B'Shvat Party which was attended by the Vivalets.

The Vivalets are working on a number of musical parodies for Purim.

SISTERHOOD CHORAL GROUP

The Choral Group organized by the Sisterhood of the Center meets on Tuesday mornings at 11 o'clock. Rev. Samuel Kantor leads the group. A cordial invitation is extended by the Sisterhood to all members who may want to join this group.

SISTERHOOD BOARD MEETING

The Board of Directors of the Sisterhood of the Center, will hold its regular monthly meeting on Monday afternoon, February 27th, at 1:30.

SISTERHOOD HOLDS INTERESTING
INSTALLATION EXERCISES

At the last meeting of the Sisterhood which took place on Monday afternoon, February 6th, the newly elected officers and Board of Directors for the coming year were formally installed by Rabbi Levinthal. A large number of the members attended and the meeting was followed by a pleasant social hour.

The following are the officers for the coming year:

President—Mrs. Albert Witty
1st Vice President—Mrs. Isidor Lowenfeld.
2nd Vice President — Mrs. Maurice Bernhardt.
3rd Vice President—Mrs. William I Siegel.

Secretary—Mrs. Isaac Wiener.

Treasurer—Mrs. Hyman Rachmil.

Board of Directors: The Mesdames Hyman Aaron, Alex Bernstein, Elias Bernstein, Lena Boskowitz, Philip Brenner, Louis Brenner, J. D. Booth, Seymour I.

Danziger, Samuel Fleischman, Jacob Freiwirth, Isidor Fine, Alfred Greenblatt, Hannah Greenblatt, Samuel Greenblatt, Irene Goodman, Irving Gottlieb, A. L. Goldman, Jacob Greenstein, David Halpern, Sol Horowitz, Martin M. Kafka, Samuel Katz, Morton Klinghoffer, Louis J. Levinson, Benj. Levitt, I. H. Levinthal, Louis J. Roth, Bernard Rein, Louis Simon, Joseph M. Schwartz, Nathan T. Schwartz, Samuel Stark, Chas. Safier, Kate Salit, Maurice Schnall, Joseph Tabor, Louis Zankel, Abraham H. Zirn.

THE RESTAURANT OF THE CENTER
OPEN ON SUNDAYS

For the convenience of our old and new members of the Center our restaurant is open every Sunday from 12 noon to 5 P.M. Excellent meals are served. Members and their guests are cordially invited.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cohn, David E.
Attorney Unmarried
Res. 773 Eastern Parkway
Bus 1450 Broadway
Proposed by Dr. Jack Cholodenk

Blachman, Harold
Broker Unmarried
Res. 349 Crown St.
Bus. 6 Harrison St.
Proposed by Louis Dilbert

Finkel, Benjamin
Attorney Married
Res. 300 Sullivan Pl.
Bus. 401 Broadway
Proposed by Harry Dilbert

Fishman, Samuel J.
Paper Married
Res. 446 Kingston Ave.
Bus. 109 Hewes St.
Proposed by Harry Dilbert

Maslow, Harry
Attorney Married
Res. 415 Lefferts Ave.
Bus. 16 Court St.
Proposed by Emanuel Greenberg

Osher, Leon
Adv. & Prtg. Unmarried
Res. 185 Erasmus St.
Bus. 235 East 44th St.
Proposed by Ben Osher
Peckman, Sam. L.
Florist Married

Res. 1667 President St.
Bus. 1685 Pitkin Ave.
Proposed by Jos. Goldberg
Rivlin, Jack
Rectifiers Unmarried
Res. 990 President St.
Bus. 534 W. 58th St.
Schwartz, Norman W.
Teacher Unmarried
Res. 1119 Lenox Rd.
Bus. Tilden High School
Weinstein, Michael S.
Dental Appliances Unmarried
Res. 921 Montgomery St.
Bus. 15-17 E. 16th St.
Proposed by Sam Schoenfeld

The following have applied for re-instatement in the Brooklyn Jewish Center:

Levin, Philip A.
Real Estate Married
Res. 433 Crown St.
Bus. 253 Utica Ave.
Pogul, Herman M.
Government Married
Res. 511 Alabama Ave.
Bus. Appellate Division
Proposed by Joseph Goldberg
Wagner, Leonard
Attorney Unmarried
Res. 1363 Dean St.
Bus. 251 Powell St.
Proposed by J. M. Schwartz

BAR MITZVAH

Hearty congratulations to Mr. and Mrs. Martin Wittenstein of 250 Crown Street upon the Bar Mitzvah of their son Arthur which will be held at the Center on February 25th.

CONGRATULATIONS

Best wishes to Mr. and Mrs. A. A. Edelman of 135 Eastern Parkway on the marriage of their daughter Paula Suzan to Mr. Harold Bregstein of 1395 Carroll Street on Feb. 22nd.

We extend our best wishes and sincere congratulations to Mr. Milton Glaubman of 468 Crown Street on the occasion of his marriage to Miss Beatrice Edith Sacks which was celebrated at the Center on February 19th.

The wedding of Thelma Samuel to Samuel P. Solomon, daughter of Mr. and Mrs. Isaac Samuel and granddaughter of the late Mr. and Mrs. Joseph Prenskey was held on February 2nd. Hearty congratulations to the families.

CHILDREN'S PURIM BANQUET

The second annual Purim Banquet of the children of the Religious schools of the Brooklyn Jewish Center will be held on Sunday, March 5th, 1939

at 12 noon at the Center. All the children are invited. The subscription is \$1 per child. Reservations must be made in advance, accompanied by remittance. For further details call the Hebrew School office.

EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to:

Mrs. Herman Goldstein of 483 Brooklyn Avenue on the passing of her father.

PERSONAL

Jerome Kurshan, son of Mr. and Mrs. Oscar Kurshan of 593 Crown Street, has been appointed assistant in Physics at Columbia University.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 5:30.

SABBATH SERVICES

Kindling of candles at 5:25 o'clock.

Friday evening services at 5:30.

Sabbath services, Parsha Terumah, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 4:15 o'clock.

Mincha services at 5:30 P.M.

BASKETBALL GAMES

Sunday Evening, Feb. 26

Brooklyn Jewish Center

vs.

Ohrbachs

Admission 50c

Sunday Evening, March 5th

Brooklyn Jewish Center

vs.

Local 102 I.L.G.W.

Winners of 26 straight games

Admission: Gentlemen 75c
Ladies 50c

Members advance sale of tickets 50c

Y.F.L. Invitation Dance follows games.

Luxurious Apartments

THE COPLEY PLAZA

41 EASTERN PARKWAY

facing the new million-dollar
playground and new library

NOW RENTING

Penthouse (Seven Rooms) and
Five and Seven-Room Suites

Park Avenue
Service At
Eastern Parkway
Rentals

EMDEE MANAGEMENT CORP.
587 FLATBUSH AVENUE
Morris Dlugasch, President
Telephone: INg. 2-7000

DISRAELI'S FIGHT FOR JEWISH RIGHTS

(Continued from page 10)

which gave me more pain than that which I take on this occasion, and which I feel my duty to take; but I can assure the House that I never spoke with more sincerity or with so much pain on any subject."

"I could not support the bill, and I might have absented myself from the House. But I felt it my duty to be present . . . and express my views on the question . . . I have never been false to the principle involved. Not merely in the House, but by other modes, and even at great sacrifice, I have endeavored to advance that which I believed to be a sacred cause."

Disraeli held the House entirely spellbound, and that same night Lord Russell offered him an apology.

In 1856 a bill was again introduced for the omitting of the phrase "upon the true faith of a Christian" in the oath. Disraeli again opposed the removal of the phrase and again insisted that "the claim of the Jew to the respect of the Christian cannot be contested," and qualified his vote. He promised then to introduce a bill to replace the oath of abjuration and went to the lobby.

A compromise was later reached by the two Houses, but it was under the Disraeli-Derby cabinet that a new

general form of the oath which removed the obstacles to the admission of the Jews to Parliament was accepted. Froude says that Disraeli brought the Jews to the Parliament a quarter of a century earlier than they would have been admitted.

In his action in favor of the Jews Disraeli displayed courage, determination and sincerity. In spite of the prejudice of his own party he uncompromisingly continued his fight, reminding all by his conduct of his own Jewish descent. His attitude brought him the admiration of many of his opponents. Lord Russell, during the debates on the Jewish disabilities, said to Gladstone: "Look at him, how manfully he sticks to it, though he knows that every word he says is gall and wormwood to every man who sits around him and behind him." But Gladstone never failed to express his esteem of Disraeli's stand. Walpole, an influential member of the conservative party who opposed the removal of the Jewish disabilities, said that "if there is anything more than another for which my right honorable friend is entitled to the respect of both sides of the House, it is for the manly and honorable way in which he has come forward in support of the Jewish race."

WORLD OPINION

(Continued from page 14)

ed. Nonetheless, they were accorded equality, which, though amounting to little more than equality of suffering, was something that had been denied them hitherto in Czarist Russia.

As the leaders of the revolution, too, your data are incorrect. . . .

You emphasize the power and the unity of world Jewry. Those of us who know the helplessness of our position and our divisiveness are amazed at the fabled role ascribed to us in certain quarters. Catholics should know how to discount such claims. The Jesuits and the papacy are similarly played up as powers for world domination. You know that Judaism has not even the outer unity which Catholicism enjoys.

In your introductory remarks, in yesterday's broadcast, you declared that Jesus calls the Jews to rally to

him and thereby ease themselves of the burden that has so long weighted them. Thus far the Church has called upon the Jews as it calls upon others to join its fold in order to save their souls. You found a different call that they join the Church to save their bodies. Thousands of Jews in Germany and in Austria did just that. You know their present fate. Among the greatest sufferers of Nazi persecution are the "non-Aryans," who do not even have the "comfort" of knowing why they are made to suffer.

You see, Father Coughlin, some of the reasons why at least one Jew is grieved by your attitude. Your assurance that you are not anti-Semitic and not pro-Nazi is very welcome. You pleaded and prayed for love and for charity, but by your words, explain them as you may, you have

aroused apprehension and even fear. Your reference to a coming day of vengeance in New York as well as in Berlin sounded like a threat to those who would not join the anti-Comintern campaign. Allowing that you meant no harm, is it not strange that so many people misunderstood your intensions and that the Nazi press in Germany should have applauded your remarks?

BASKETBALL CHAMPIONSHIP TOURNAMENT

On Tuesday evening, February 28, 8 P.M. at the Central Y.M.C.A., 55 Hanson Place, A.A.U. basketball games for season championship will be held. The Brooklyn Jewish Center team will play the Hebrew Education Society for the Brooklyn-Queens County championship and the Ohrbach's team will meet the Local 102 team for the Manhattan-Bronx championship. Admission 50c.

P.T.A. HEBREW SCHOOL MEETS TUESDAY

An important meeting of the P.T.A. of the Hebrew and Sunday School will be held next Tuesday evening, February 28th, at 8:30 o'clock. An interesting Purim program has been arranged. All welcome.

COMING FORUM EVENTS

March 6th:

NORMAN THOMAS

Famous Socialist Leader

Subject:

"WANTED — AN AMERICAN FOREIGN POLICY"

March 20th:

JOHN HAYNES HOLMES

March 27th

LUDWIG LEWISOHN**"TOWN MEETING OF THE AIR"**Every Thursday Evening
at 9 o'clockin the Ladies Social Room of
Our Building

Next Meeting: March 2nd

Subject:

"HOW CAN OUR PUBLIC SCHOOLS BETTER EDUCATE FOR DEMOCRATIC CITIZENSHIP?"

Radio Speakers:

DR. JOHN W. STUDEBAKER**LUTHER H. GULICK****MORTIMER J. ADLER****J. A. STARRAK**

JEWISH NEWS IN REVIEW

(Continued from page 11)

In answer to criticism of the Lord Baldwin Fund for Refugees, the English Catholic and Anglican primates and the leaders of the Free Church of England and the Church of Scotland have issued a statement denying that the refugee problem is a Jewish problem. These ecclesiastics point out that since 1933 over 100,000 Christians have been seeking asylum and that "the greatest part of the relief accomplished has been paid out of Jewish funds without regard for the race or religion of the recipients." After observing that "the Jewish community has never asked for the assistance of Christian churches," and that the present appeal came into being "because these churches felt that the time had come for them to play their part in the relief of this great volume of suffering" they declare that "the refugee problem, by its very nature, makes the most insistent demand upon the charity of all Christian people."

More than \$23,700,000 was invested by Jews in Palestine during 1938, according to an estimate of the American Economic Committee for Palestine. The investments were for construction of new buildings, additions to existing buildings, industry and handicrafts, agriculture, land purchases, commerce and transportation.

A new map of Palestine has been just published by *Davar*, a Hebrew labor daily. This map is said to be a model of lithographic art and one of the best pieces of work of this kind ever done in Palestine.

At the 19th annual convention of the Histadruth Ivrit which was attended by more than four hundred delegates representing Hebrew societies, educational institutions and other national Jewish organizations, plans were made for enlarging and coordinating Hebrew cultural activities and education in this country.

Representative Emanuel Celler of Brooklyn has suggested twenty-two ways of dealing with "the savagery of Nazism." Some of his ideas are, keeping Germany on the tariff blacklist and refusing to deal with her on any reciprocal basis, appropriating the property in this country owned by Ger-

INTERFAITH BROTHERHOOD

The National Conference of Christians and Jews has embarked on a nation-wide campaign to obtain the aid of the women of this country in promoting justice, amity, understanding and cooperation among members of all religious faiths. The campaign will be directed by a special National Advisory Council of five prominent New York women. The Conference has also set aside the week of February 19th for the annual observance of Brotherhood Week. The theme of this year's observance is "Democracy and Freedom." Over 2,000 communities in this country will promote the occasion under the auspices of the Conference.

man subjects for the purpose of meeting unpaid German obligations, extending the boycott of all German goods and ships, and cancellation of exchange of professorships and student scholarships with the Nazis.

The Joint Distribution Committee, the United Palestine Appeal, and the National Co-ordinating Committee Fund, Inc., have unified activities for the purpose of more adequately meeting the problem of refugee aid. They will conduct their drive as the United Jewish Appeal for Refugees and Overseas Needs. The Joint Distribution Committee will provide immediate aid to Jews in Germany and Austria and to German refugees elsewhere, enabling them to find new homes. It will also continue its program of reconstructive aid to the Jews of every European country. The United Palestine Appeal will promote the immigration and settlement in Palestine of refugees from other countries and also continue to participate in building up Palestine. The National Coordinating Committee Fund, Inc. will continue its work of helping German refugees in this country to adjust themselves to their new environment.

The International Students' Service and the Inter-College Committee to Aid Refugee Students have announced that at least 47 colleges in this country will provide scholarships and living expenses for European refugee students for the coming academic term. A letter sent by the Committee to 600 colleges states that such aid

by Protestant, Catholic and Jewish students here "voices the determination of American students to fight religious and racial intolerance wherever they find it."

Representatives of over 30 civic, religious and labor bodies have formed a permanent organization to coordinate the activities of existing organizations which handle refugee problems. Rev. Dr. Frederick Brown Harris, minister of the Foundry Church, is president of this new group.

The Jewish population of Shanghai is now over two thousand, having been increased to that number by 500 refugees arriving there recently from Germany.

Under an agreement between the Polish and German governments five thousand Jews deported from Germany three months ago and living since then in a camp on the Polish-German frontier will be permitted to return to Germany in groups of one thousand. The Polish government has agreed that families of expelled Jews still living in Germany would be permitted to join their relatives in Poland.

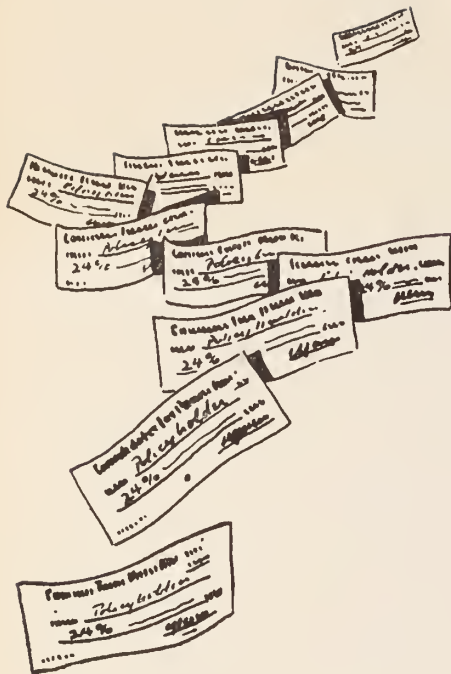
A dramatization of the contributions of the Jews toward the development of America was given in a recent radio program sponsored by the United States Department of the Interior. This program, broadcast over 98 stations, was one of a series intended to create better understanding and mutual good will among the cultural and racial groups in this country.

At the instance of Fascist groups in Mexico having Nazi affiliations riots against the Jews broke out in Mexico City recently.

BOOMERANG

Much of the recent legislation in Hungary imposing drastic economic restrictions on the Jews was sponsored or written by Premier Bela Imredy. A few weeks ago Imredy had denied rumors that he was of Jewish ancestry. Imredy has now resigned, however, having discovered that one of his grandmothers had been a Jew. In 1815, at the age of 7, she had been baptized.

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HAS REFORM JUDAISM RETROGRESSED?

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AND DR. ISRAEL H. LEVINTHAL

A MASTER OF HEBREW VERSE— ZALMAN SCHNEIR

JUDAISM AND DEMOCRACY

A TEAM TO BE PROUD OF

JEWISH NEWS IN REVIEW

MARCH

1939

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BROOKLYN JEWISH CENTER REVIEW

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No. 31

THE PALESTINE CONFERENCE — WHAT NOW?

THE collapse of the "Round Table Conference" on Palestine was not entirely unexpected. It was the logical outcome of Great Britain's policy of "muddling through," of yielding to the exigencies of the moment, while at the same time praising the Jews for their spirit of restraint in Palestine, and rewarding the Arabs for their acts of terrorism. It was clearly evident that England was ready to sacrifice the Balfour Declaration, and all its commitments to help the Jews rebuild their national homeland in Palestine, in their desire to win the cooperation of the Arab world in a possible struggle with the totalitarian states.

The Jewish Delegation, which included Zionists, non-Zionists and the ultra orthodox Agudah representatives, was united in its determination to resist every attempt on the part of the British government to create an Independent State where Jews would be reduced to a permanent status of inferiority. They clung tenaciously to the basic principles, namely the right of the Jews to emigrate into Palestine, subject only to the limits of the economic absorptive capacity of the country, and the fulfillment of the obligations assumed by Great Britain under the Balfour Declaration.

With the refusal of the Arabs and the Jews to accept the Government's plans of cooperation, and the subsequent termination of the negotiations, Great Britain has announced its decision to proceed with its own policy, which is subject to ratification by Parliament and possibly also by the League of Nations. The details of this plan have not been revealed in their entirety and publication has been deferred until after Easter. Sufficient information, however, has been published to make us realize that the problem

is far from solved, since the proposed solution would bring new difficulties and complications. The Jews in Palestine are determined to continue with the upbuilding of the homeland, regardless of obstacles placed by the present British Government. The statement of David Ben Gurion to Mr. Chamberlain that the Jews will not cooperate, and that no independent state can be organized without the cooperation of Palestine Jewry, is significant. The Jews may adopt a policy of passive resistance (if the heroic spirit of self-restraint can be continued) until Great Britain will come to realize that their plan is unworkable without the cooperation of Jews. In the matter of immigration, too, the Jews will continue to come to Palestine with or without consent and approval of the Mandatory Power. Great Britain will not find it possible to expel immigrants who arrive at a Palestinian port.

It is, as yet, too early to foretell the course England will finally take. She cannot go back on her word and still complain that Germany breaks promises. In a recent address in which he discussed the Palestine situation, Hon. Alfred Duff Cooper stated that it was of paramount importance that the British Empire make it plain not only to inhabitants of Palestine but to people throughout the world that their policy was not to be deflected one inch by the use of force and methods of barbarism. "In our own interest," he said, "it should be made abundantly clear, if anybody now is beginning to doubt it, that our word is our bond, and that we will carry out what we promised."

Perhaps this time the Government of Great Britain will heed the advice of its former Secretary for War and First Lord of the Admiralty.—J. G.

MOSES GASTER AND ADOLPH BUCHLER — A TRIBUTE

JEWISH intellectual life was greatly impoverished during the past month through the death of two distinguished scholars and outstanding Jews, Dr. Moses Gaster, and Dr. Adolph Buchler.

Dr. Gaster was the more colorful of the two, and his name was far better known. He was the Chief Rabbi of the Sephardic Community in Great Britain, an orator of distinction, a specialist in the field of Jewish folklore, a devoted Zionist and leader in the cause of renascent Palestine. Even those who are not technical scholars are able to enjoy the fruits of some of his researches. It is only a few years ago that the Jewish Publication Society of America issued the two delightful volumes of the "Ma'aseh Book," Jewish tales and legends of ancient and medieval times. Here, even the average reader can get a glimpse into that fascinating field of folk-lore which Gaster's studies so greatly enriched.

The great mass of Jews however, know of Dr. Gaster as the friend of Herzl, and the first great Jew in England to rally under Herzl's banner. For more than forty years he was a valiant champion of Herzlian Zionism. It was in Gaster's home that the first draft of the historic Balfour Declaration was written. Alas, that he had to die with the knowledge that the England he loved was now attempting to betray that very pledge which she gave to the world twenty-two years ago.

Dr. Buchler was the distinguished head of Jews' College in London, the official school for the training of Rabbis in England. Modest and unassuming to a marked degree, he lived a life consecrated to Torah, to the development of Jewish learning. He greatly added to the knowledge of Jewish history and Jewish Theology through a number of scholarly contributions.

(Continued on page 18)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

By DR. ISRAEL H. LEVINTHAL

I HAVE received a very interesting letter from a colleague in the Brooklyn Rabbinate, Dr. Isaac Landman of Temple Beth Elohim, in which he comments on one of my recent columns. Because Dr. Landman may express the views of many others, I hope he will forgive me if I will give space here to his letter and also to my reply. I am confident that the readers will be interested in the criticisms and arguments presented by Rabbi Landman, and I hope, too, that they will find interest in the analysis of these arguments submitted in my reply.

Following are both letters:

From Dr. Landman

Dear Dr. Levinthal:

Since I received the December issue of the *Brooklyn Jewish Center Review* I have been wanting to write you concerning the content of your page, "Just Between Ourselves." The drive of many duties and two trips out of town delayed me. The other evening your chat in the *Review* was the subject of discussion at a dinner table (which shows that the written word still has power). I ventured to express my opinions, and was urged by those present to write them to you because it was the consensus that your critical remarks touch a problem not of the Liberal Jews in our community alone, but also, perhaps more so, of the Conservative and Orthodox Jews.

Before getting to the issues involved, however, I ought to correct three erroneous impressions which seem to have been in your mind when you penned that intimate chat with your readers.

First:—It is not a fact that "it was found necessary" for our Congregation and Union Temple to hold joint services. We are making an experiment, which was carefully discussed between the members of the Boards and the Rabbis of the Congregations. We surmised that the joint services would attract larger congregations. We were correct. Our congregations, both on Friday evenings and Saturday morn-

ings, have been anywhere from 33% to 50% above the combined congregations when we held our services individually. The phrase "it was found necessary" is nowhere employed in the announcements made by the Congregations.

Second:—While you are not entirely in error when you state that "Reform Judaism in this borough is far from making any progress whatsoever," the generalization is too wide, and your "whatsoever" is not at all in accordance with the facts. Both Beth Elohim and Union Temple, as our records show, are holding their own with their own people and are constantly gaining adherents from the groups usually designated as Conservative and Orthodox.

Third:—Your statement: "The trend against Reform Judaism in this borough . . . is further evidenced by the striking fact, that whereas in the last fifteen or twenty years not one additional Reform Temple came into existence, more than a dozen large and successful Synagogues and Centers representing the Conservative school of Jewish religious thought made their appearance" is quite incorrect. The past twenty years witnessed the founding of two new Liberal congregations in the borough; namely, the Progressive Synagogue and the Community Reform Temple.

These three inaccuracies, however, are of minor importance. Granting that two additional Reform Synagogues in Brooklyn during the past twenty years falls far below the measure of expectancy which Liberal Judaism in the borough had a right to hope for, I nevertheless beg to submit that this is no evidence of a trend "against" Reformed Judaism. There is practically *no trend toward* Reform Judaism in Brooklyn; that's true. But the cause lies far deeper than the surface indication as measured in your article. To my mind, the cause is basic to the situation in the religious life of Brooklyn Jewry. It is a problem not for the Reform leadership alone. It is a problem of far more significant import to the Conservative and Orthodox leadership in Brooklyn. And you,

yourself, have stated it in the paragraph I have quoted.

You say that in the last fifteen or twenty years "more than a dozen large and successful Synagogues and Centers representing the Conservative school of Jewish religious thought made their appearance" in our borough; whereas, with the emendation as I have made it, only two Reform Congregations have been founded during the same period. Just what does this disparity as between Reform and Conservatism, in the number of new Synagogues during the past two decades, mean?

Let us look at the situation a little more closely. Before 1920 the Brooklyn Jewish population was approximately one quarter of a million; today it is approximately 1,000,000. This means that during the period when our Jewish community increased by three-quarters of a million souls, the trend towards Conservative Judaism is measured by about a dozen new Conservative Synagogues and Centers.

Obviously, most of the newcomers to our borough must have been religiously Orthodox in their interpretation of Judaism. That I will concede. And I shall concede, if you will, that they have remained attached to Orthodoxy. Measured by the numbers in the Jewish population and by the number of new Conservative Congregations and Centers, the record of Conservative Judaism is certainly not better than that of Reform; very frankly we may say it is worse. It is patent, therefore, that Conservative Judaism lacks appeal for the Orthodox.

I will not say, changing one word, that "the trend is *against* Conservative Judaism in this Borough"; but, "as is evidenced by the striking fact" that in twenty years a dozen or so Conservative Congregations sufficed for a million Orthodox Jews, I may say, quoting you again with a change of one word, "Conservative Judaism in this borough is far from making any progress whatsoever."

Why?

As far as Orthodox Judaism in the borough is concerned, the record is worse still. Indeed, it is appalling, devastating. How many new and flourishing Orthodox Synagogues have been founded during these two decades to serve more than three quarters of a million Jews? I've made diligent in-

Continued on page 20)

A MASTER OF HEBREW VERSE

ZALMAN SCHNEIR

By SIMON GREENBERG

(This article was published originally in the "Philadelphia Jewish Exponent," and is reprinted here by special permission of the publishers.

Schneir is now visiting this country and will lecture at the Brooklyn Jewish Center on April 6th.—Editor)

IN the furnace of the true poet's creative imagination, any language can be forged into an instrument for poetic expression. Yet it is commonly acknowledged that as a medium for the poet's art, Hebrew has few peers. Perhaps it is because there are "cataclysmic torrents of emotion compressed in the verbs of the Hebrew language." Hebrew verbs are not mere descriptions of external actions. Inextricably wrapped up with the heart of the verb are the noun and the adjective, and there are often intimately attached to it its subject and object. This quality inherent in the very structure of the language may in part explain the otherwise peculiar phenomenon that of the two distinctly Jewish literatures developed by our people during the last century, the outstanding novelists wrote in Yiddish while the most distinguished poets are to be found among the Hebraists. But had Hebrew not been natively suited for such high purposes, it would have long been perfected by the unbroken chain of inspired singers who from Bible days to our own time used it to give form and body to the music in their souls and the emotions in their hearts. The most unfriendly critics of our Biblical ancestors cannot deny them an unsurpassed genius for poetry, especially for the lyric. Thank God that gift has remained with us through the ages. In our own generation Zalman Schneir has been among those abundantly blessed with that precious gift. He is unquestionably one of the "Titans of Hebrew Verse," of all times.

Schneir is, in the first place, an unsurpassed master of the Hebrew language. He has explored every nook and cranny of it, and exploits with uncanny thoroughness and deftness all the vast resources latent in its vocabulary and grammatical structure. He writes with an amazing richness and exactitude not merely of the emotions of the soul, but of the infinite variety

of natural phenomena, of clouds and forests, oceans and mines, beasts and mettle, machines and landscapes which so frequently form the central themes of his major poetic compositions.

An inexhaustibly fertile imagination and a restless intellectual curiosity supplement his keen and ever alert powers of observation so that Schneir is never at a loss for themes. His works impressively illustrate and vindicate Carlyle's judgment that "the poet can never have far to seek for a subject; the elements of his art are in him, and around him on every hand. Wherever there is a sky above him and a world around him, the poet is in his place." For years Schneir made his home in a small French town, and for most of his life he did not have the stimulation which would ordinarily come with residence in a large or intellectually vigorous Jewish community. Yet he has always thought and written in Hebrew or Yiddish. Nor can his travels, considerable as these have been, in themselves explain the infinite range of his interests and the broad, deep and gushing flow of words, ideas and poems.

Four compact volumes of his works, containing more than eleven hundred pages have already been published. The last of the four brought him the Bialik Foundation Prize for poetry a few years ago. One of these is a volume of most delightful poems for children. Since then, current Hebrew periodicals have carried enough of his writing to fill another substantial volume, and Schneir is now only in his fifty-second year. If in addition, we bear in mind that during these years of poetic productivity Schneir was also one of the most prolific prose writers regularly contributing *belles lettres* to the Yiddish and Hebrew press, we can begin to form a true picture of his astounding intellectual energy. His very appearance, his majestic carriage, penetrating eye, well-carved features, all bespeak alertness, power and an insatiable desire to know all of life, to understand it and describe it.

It would be futile, therefore, to at-

tempt, within the limitations of a brief article, anything like an adequate estimate of his full literary stature. The following paragraphs record only a few of the vivid impressions his poetry made upon one reader.

* * *

Of all the modern Hebrew poets, Schneir is the least opinionated. There is practically nothing of the crusader in him. Though unquestionably devoted to the Zionist cause and anxious for its success, Zionism or even the Hebraic renaissance, or the present day Jewish tragedy do not form the main or the most prominent burden of his writings. All are represented in his works. His very existence is, of course, the most powerful argument in behalf of the modern Hebrew revival. But in his written word he preaches no doctrine and champions no cause. He is not as one inspired and carried away by some great faith or glorious vision, whether old or new.

He never denounces the old faiths. He may at times even express regret for their passing. He can write of them, as he does in his masterpiece "Vilna," with infinite tenderness and pathos. But he seeks no strength in them, as he does in his masterpiece, habilitation. He merely records the sad consequences following the demise of the ancient beliefs:

Alas for the faiths that are dying and dead

While man's faith in himself still slumbers.

*Though sacred traditions are buried
Nothing has blossomed forth on their graves.*

*Man is afraid. The whole world has
been emptied
When the gods died.*

Schneir thus far has not developed or adopted any new faith. He does not, like his equally illustrious older contemporary, Saul Chernichovsky, have faith in man. To Schneir man is but an impotent victim in the power of non-moral forces. Neither life nor death have any real meaning.

Life and death are both equally two evils

Who covenanted to toy with helpless pigmies

"I will create beings and thou wilt slay them

Thus we'll play a game of slaying and creating."

This poem, written at the beginning of his career, expresses the attitude which appears to have become more firmly rooted with the passing of the years. He may momentarily display enthusiasm for any one of the conflicting ideals or causes which stir men's hearts but he cannot decide with finality in favor of any one of them. The struggles of these ideals for the control of his soul faces, as it has faced for decades, an exciting and stimulating deadlock. No one with the possible exception of the poet himself, can fully explain the reason or point to the roots of this deadlock. To the outsider it appears that the explanation is to be found, at least in part, in the fact that the inner conflict roused in the soul of the youth who rebelled against the ancient disciplines has thus far remained essentially unresolved.

* * *

Schneir reached adolescence in the traditional Jewish environment of the White-Russian city of Schklow where he was born in 1887. Not only the ceremonials of Judaism, but its ethical standards and religious optimism were deeply rooted in his soul. Then came a period of physical and spiritual wandering. It was comparatively easy to discard the exteriors. But the spiritual conflict between the ethics of Judaism, the ethics of peace, mercy and justice, and the standards of a basically pagan Western Europe with their Nietzschean emphasis upon self-assertion, self-indulgence, power and domination have vied for supremacy in his spiritual and intellectual life though obviously not in his daily practical affairs. Almost every poem which directly or indirectly touches upon this theme displays this ever wavering allegiance to these two irreconcilable viewpoints. The poet reveals his innermost soul most fully in the third poem of his glorious trilogy—"Songs of Destiny." It is devoted to the "*Ish ha Ruah*." No translation of the Hebrew word "*ruah*" as used in this title can begin to do it justice. The poem is an attempt to show us the inner

struggles of the man of spirit, intellect, soul—the prophet, poet and dreamer.

I am that lonely flame

Which warms, but itself remains cold.

Which illumines the paths for those lost,

But alone wanders aimless and pathless.

And even as he is a leader who does not know the path, so also is he a teacher who is not sure of his doctrine.

*I am he who rouses hearts to love
But myself am all poison and hate.*

*With my right hand I mercifully
caress the stricken dove,*

*While my left hand is clenched to
strangle it, and violence comes to
my lips.*

*"Shame upon me, for always being
the maimed and the slain*

*Never acquiring the eagle's cruel
swoop*

Never being among the slayers!"

*And while I prophesy regarding per-
fection, and holiness and purity,*

*Doubt enters my heart's innermost
sanctum*

*And light appears meaningless with-
out darkness,*

*And highly-praised justice needs evil
for contrast,*

*And what can redemption be without
slavery?*

*Who would care to climb a hill with-
out a steep valley below it,*

*And how can God be envisioned with-
out Satan beside Him?*

He can write with fervor and enthusiasm about the Chalutzim who have rejected every sacred tradition, and at the same time he can warn them that their work will be fruitless because there are none among them tending the sacred flame which alone made possible the existence in the Galuth and the ultimate exodus.

Sensing the approach of the Middle Ages he can call upon Israel to remain true to its mission in life as the exponent of peace and good will. But in the same breath he urges them to be ready. "If destruction is fated . . . if murderous people are determined to crush them"—that they too should throw in their lot with those who are hastening "the world's last sunset."

Be like the destructive acid corroding iron and copper.

Vent your wrath in the wheel, avenge your shame and the shame of your fathers.

Ah — long have you died saintly deaths, and bequeathed the world to the godless.

Abstain from the saintly and holy!

*Come, learn to be warriors
valiant!"* (Fein's Translation).

Nor are these conflicting moods to be explained merely as the mutations natural to every human mind. With Schneir they appear to be much more than that. His mind seems so conditioned that it cannot contemplate a proposition without at the same time becoming equally conscious of all the validity contained in its opposite. This attitude has remained unchanged throughout the three decades of his writing.

Indeed a vast portion of his work might be described as an inspired, a tremendously exciting elaboration of the "gentle cynic's" sentiment that "all is vanity." But while the cynic believed that at least the world endures forever and only the generations come and go, modern science has deprived us of that anchorage.

Schneir sees simultaneously, as it were, and with equal vividness, every possible aspect of every subject to which he turns his attention. He is unable to shut any one aspect off from his view. As he concentrates all of his vast intellectual resources upon each one of these different aspects of his theme it takes on such compelling significance and meaning that the poet cannot disregard it. Hence the profuse delineation of detail with which his larger poems abound. Hence also his somewhat lax approach to the matter of form. He is much more anxious to transmit with fullness and exactness what he sees and feels than he is to force his vision and emotion into some preconceived poetic mood.

His extraordinary capacity for noting details and perhaps also his desire to avoid the areas of ethical and philosophic conflict make him pre-eminent as a poet of nature and an observer of all of nature's moods. There are, we dare say, few in any language who have written of nature with the art and love and imagery abounding in Schneir's poems. His complete disregard of conventional morals or traditional ethics attracted attention

(Continued on page 19)

JUDAISM AND DEMOCRACY

By ISIDORE S. MEYER

(Concluding Article)

Of all the people," wrote Arnold Zweig in 1914, in an essay, entitled "*Democracy and the Soul of the Jews*," the modern Jews and Americans appear to lack a distinction of classes. Among them, except for the gradations of property and the psychic diversities of individuals, no stratifications of rank exist." But this democratic impulse seems to have existed in ancient times. This does not mean that modern democracy, with its corollary of modern nationalism, existed in those days in a present-day framework; nor does it again imply that democracy is a Jewish creation.

In a description of Philo's conception of democracy, Erich Langstadt tells us that the philosophy of classical antiquity sees in democracy one of the defective polities. "The only philosopher of antiquity to our knowledge," says he, "who stands in contrast to this traditional viewpoint, and seemingly anticipates the view of Rousseau, is Philo. He declares in all places where he speaks of it, that democracy is the best polity."

Philo urges "forsaking as it were that very worst of all evil constitutions, the sovereignty of the mob, and adopting the best of all constitutions, a well-ordered democracy . . ." He upholds the doctrine of isonomy. The new theories of law in Germany reject this hypothesis of equality in law. Lyman Abbott, in his book, "The Rights of Man," in our opinion, oversimplifies matters in his interpretation of world history as a struggle between the Roman view of the world and that of the Hebrews,—the struggle between Roman imperialism and Hebraic democracy. To the former the world exists for the few and the many are the servants of the few; to the latter, the world is made for all, and the few are the servants of the many. "In their (the Hebraic) ideal commonwealth all authority for law was regarded as derived from God, not from the military, and the king was as truly subject to it as was the meanest peasant. His power was strictly limited by the constitution of the commonwealth."

Solomon Gandz in the second volume of the "Monumenta Talmudica," dealing with constitutional law, discusses Hebraic theocracy. There are

two views of kingship, says he. The first views the king as representative of God on earth, who is clothed with the divine power of authority. This is the "divine rights of kings" theory of the *ancien regime*. In ancient Israel, however, there was another concept of kingship. According to it, the king is the first servant of God who has been summoned to bring into being, to effectuate and to render dominant, the theocratic polity through a secular power limited by law. The royal power was ruled and defined by the divine law. This was the basis of the Jewish state. It was theocratic and not necessarily democratic in the sense of what we commonly accept as democratic today.

Theocracy, however, is not to be viewed as an antithesis of democracy, and we shall point out later that the theocratic constitution of the Hebrews did act as a guide to the founding fathers of our country. The desire for the Israelites to set up a king was condemned by Samuel. Centuries after, Rabbi Nehorai, in commenting on the verse: "And thou shalt say, *I will set a king over me* (Deut. 17:14)," said that this verse speaks in terms of disapproval of Israel's action, for it is written: "For they have not rejected thee, but they have rejected me, that I should be king over them (I Samuel 8:7)." Yet everyone knows that one can find in the Scriptures whatever he seeks. For example in this country before the Civil War, a rabbi, like so many southern clergymen, justified the institution of slavery on Biblical grounds. The Puritans justified the dethronement of Charles I by referring to the deposition of Saul by Samuel, who acted under God's direction. But on the other hand, English Churchmen like Laud and Sheldon turned to the very same book of Samuel to show that Saul was the Lord's appointed. Figgis pointed out in his work on the theory of the divine right of kings that the Hebrew Scriptures were cited in support of the theory — for was not the king the Lord's anointed? And it was through God's grace that the earthly king ruled. Prof. Salo W. Baron points out

in a recent essay on "Emphases in Jewish History," "while there undoubtedly existed certain democratic forms in many Jewish communities, a great many others possessed decidedly aristocratic, if not monarchical features." The Jews may have had a democracy of common ideals in the practice of Judaism. The Halakah bound every Jew. But this democracy was *non-political*, and the Jews could not escape being molded by the political forms of the various governments under which they lived. For an illustration of this point we can turn to our own times, to the history of Italian Fascism.

Were it not for the recent anti-Semitic accretions of Italian Fascism a Jew in Italy could be a loyal Fascist. Were Mussolini to order the removal of all the books which Jews wrote and of periodicals to which Jews contributed, as has been done in many instances in Germany, he would at the same time remove the works of loyal Italian-Jewish Fascists. For some of the leading Italian Jews gave moral and intellectual support to his movement from the very inception of Italian Fascism. One of the early contributing editors to *Gerarchia* (Hierarchy), the journal of Fascist intellectuals, was Margherita Sarfatti. Her biography of the Duce, which contains a preface by him, has been translated into over eighteen languages. She also contributed to "La Civiltà Fascista," edited by G. L. Pomba. She discusses there "Art and Fascism." And Prof. Gino Arias, recently dismissed, in *Mussolini e il suo fascismo*, with an introduction by Benito Mussolini, writes on the legal reform of the state under Fascism. In contrast to the situation in Germany, where Jews were even forbidden as far back as the formative period of Nazism to attend Nazi meetings, let alone write in favor of Nazi theory, Mussolini, were he to follow the German pattern, would have to throw out of Italian libraries some of the most representative works written in defense of his system of government. This may explain why he declared publicly last September that the world might be surprised by

the Italian leniency towards the Jews, as compared to the German treatment of them. Whether he will live up to this declaration is another question. Politics often forces a man to destroy his best friends. And although one may not favor Fascism as a form of government, it cannot be denied that there have been Jews, who as loyal Italian subjects, played an important role in the rise and defense of Fascism.

Let us now consider the history of democracy in our own country. It is not our aim to discuss at length the democratic leaven that entered into the Declaration of Independence (1776), or into the Constitution of the United States of America (1789). The story of the Mayflower Compact (1620), of the Fundamental Orders of Connecticut (1639), and of the charter of 1644, which made Rhode Island's government one that was to be maintained by the free consent of all, or of a majority—is well-known and needs no repetition. But it is true that the early Puritans in New England were guided by the Hebrew Scriptures in the foundation of their government. The idea of a written charter or covenant (Exodus 34, Numbers 25:10-14, Deuteronomy 5), was based upon the Old Testament's teachings and upon the English tradition of common and corporation law. The early colonists, as God's elect, believed that the English king too was like the king in the Hebrew theocracy. He must rule within the bounds of a covenant of divine law. The Declaration of Independence, in addition, goes back to such concepts as the laws of Nature and of Nature's God. Men are endowed by their Creator with certain inalienable rights, among which are "Life, Liberty and the pursuit of Happiness." Government derives its powers and rights through the consent of the governed, and "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

One of the chief text-books of the founders of our government, one which occupied a prominent place in the libraries of Franklin, Adams, Jefferson, and many others of our scho-

lars, statesmen and divines, was, according to Oscar S. Straus, in his "Origin of Republican Form of Government in the United States of America," Algernon Sidney's "Discourses Concerning Government." Sidney, whose work we shall discuss at length, himself favored a republican form of government. After an unfair trial for treason, he was executed in the Tower of London on Dec. 7, 1683 by Charles II. The "Glorious Revolution" came in 1688.

In advocating a republican form of government, Sidney turned to Jewish precedents. He referred to Hebrew Scriptures, to Philo, Josephus, Abarbanel and Maimonides. We have already cited Philo's view of democracy. Josephus, in looking askance at Jewish kingship, was doubtlessly motivated by his times and by his own political views, which favored Roman hegemony. In his "Antiquities" (Book IV, ch. VIII, par. 17) he speaks of the polity set by Moses:

"... for you need no supreme governor but God. But if you shall desire a king, let him be one of your own nation; let him always be careful of justice and other virtues perpetually; let him submit to the laws and esteem God's commands to be his highest wisdom; but let him do nothing without the high priest and the votes of the senators; let him not have a great number of wives, nor pursue after abundance of riches nor a multitude of horses, whereby he may grow too proud to submit to laws. And if he affects any such things, let him be restrained, lest he become so potent that his state be inconsistent with your welfare."

No dictator today could subscribe to such limitations.

When Josephus speaks of Samuel's being entreated to give the people a king (ibid, Bk. VI, ch. III, par. 3) he tells us: "... and (they) entreated him, to appoint some person to be king over the nation, and avenge them of the Philistines who ought to be punished for their former oppression. These words greatly afflicted Samuel, on account of his innate love of justice, and his hatred of kingly government, for he was very fond of aristocracy, as what made men that used it of a divine and happy disposition."

Samuel criticized the people for requesting a king. Says Josephus: (ibid, Bk. VI, Ch. V, par. 6): "... You have been guilty of great impiety

against God, in asking you a king... What madness therefore possessed you to fly from God, and to desire a king?—yet have I ordained him for a king whom he chose for you. However, that I may make it plain to you that God is angry and displeased at your choice of kingly government . . ."

Maimonides, in his "Laws on Kings" in the *Yad ha-Hazakah* states that Israel was, through a positive commandment, made to appoint a king upon their entrance into Palestine. Sidney wished to emphasize the fact that a true king too may be judged in accordance with the law, and he cites Maimonides' commentary on the *Mishna* (in the Latin translation by Surenhusius):

... "*Sed reges ex stirpe Davidis judicabant et judicabantur, quia illi Legem intelligebant, et humilitas non erat mala in oculis eorum, submittentur se Legi Dei. . .*"

("But the kings of the house of David judge and are judged because they know the Torah and humility and submission to the words of the Torah is not evil in their eyes for their kingdom is in accordance with the Torah.")

Don Isaac ben Judah Abarbanel, Spanish exile, who died in Venice in 1508, in his commentary on Deuteronomy 17:15, points to the advantages of a republic over a monarchy. He advocates the rule of the majority: "It is more likely that one man should trespass, through his folly, or strong temptations or anger (as it is written: 'the wrath of a king is as messengers of death') than that many men taking counsel should trespass. For if one of them turns aside from the right path, the others will protest against him." He favors the administration by judges, temporary rulers who are elected, and he reflects his admiration of the republican form of government of the Italian city-states, such as Venice and Florence, thus reflecting as it were his own experiences under the Spanish ruler, Ferdinand, and later under the Venetian Republic.

Abarbanel adds: "All this proves that the existence of a monarch is not necessary; nay, it is harmful, and is a great danger."

We can thus readily understand why Sidney referred to Philo, Josephus, Maimonides and Abarbanel. But let us see what his views on the Hebraic polity were. One finds in his work

(Continued on page 22)

A TEAM TO BE PROUD OF

By BEN GOLDBERG

THERE are any number of pleasant tasks this writer can think of doing, and one of the most enjoyable of these is reporting on the activities of the Brooklyn Jewish Center basketball team during the season 1938-39.

At the start of the campaign prospects for another good season at the Center were bright, but few foresaw the uncommon success Coach Sammy Schoenfeld and his charges were to enjoy.

The team got off to a fine start, winning ten games in a row, but suffered its first setback by the strong Ohrbach team by a three-point margin. Shortly thereafter Irwin Witty, one of the team's outstanding veterans, left to assume a post in Chicago, and it appeared as though the team might go into a decline.

What made the future appear even darker were the injuries to Sidney Rabinowitz and George Roberts, both coming within a fortnight. Sidney suffered a torn ligament of the thigh while George fractured a wrist.

Yet in the face of these handicaps, enough to discourage most teams, the Center quintet continued its spirited, aggressive playing which finally won for it the Kings-Queens County A.A. U. championship. As this issue of the *Review* goes to press, the Schoenfeld team is engaged in the heated battle for the Metropolitan A. A. U. championship, and only a sensational upset is expected to keep our boys from gaining the much-sought laurels.

At the close of the regular season, the record of the team was 28 victories in 35 games against the strongest and toughest club competition in the city. No other institution in the metropolitan area faced the opposition the Center did, and no other institution equalled the impressive record of B. J. C.

Among the powerful teams that fell before the high-scoring Center shooters were Union Temple, last year's Metropolitan champion, which was defeated twice in a home-and-home series, Local 102 of the I.L.G.W.U., which won the Bronx-Manhattan County championship, Eighth Ave. Temple, St. John's University Fresh-

men, Hebrew Educational Society, Effert A. A., Hudson County champion, Foley A. A., Westchester titleholder, Jewish Community House of Bensonhurst, and many other quintets.

The Center team, in the Kings-Queens County A.A.U. tournament, marched through to win four impressive games, defeating in sensational style Central Y. M. C. A., J. C. H. of Bensonhurst, Eighth Ave. Temple and Hebrew Educational Society. A crowd of 1,500 people witnessed the county final against H.E.S., the B.J.C. boys staging a whirlwind attack to score with ease.

The lone black mark against the Center's record for the season is three defeats administered by the Ohrbach A.A. Each game was a close-fought battle, with the New Yorkers emerging triumphant only in the last few seconds of play.

However, with Sid Rabinowitz back in action, Center is fervently awaiting a chance to meet Ohrbach again in the Metropolitan tournament, and if and when these teams meet the Center boys will be fighting for more than just victory.

Members of the team have had more than their share of honors through their redoubtable feats on the court. Irwin Schneider and Rabinowitz were named members of the American team which toured South America last year. Max Tischler won a silver medal presented by the *Brooklyn Eagle* for outstanding playing ability, character and sportsmanship during the County tournament. And all the players captured handsome gold A. A. U. medals, emblematic of county diadem.

In addition, Brooklyn Jewish Center practically monopolized most of the honors in the *Brooklyn Eagle's* All-County teams, having three players chosen on the first team, one on the second, and a fifth winning honorable mention.

Tischler, Schneider and Dave Gotkin were honored with first team selections. Izzy Katz was placed on the second team, and Rabinowitz given honorable mention. The selector of the teams made special mention of the fact that Rabinowitz undoubtedly



Max Tischler

would have received better recognition but for the fact that he returned to the game late in the tournament because of the slow recovery of his leg injury.

Time and again the Center doors were reluctantly closed to the public this season, the limited capacity of the gymnasium proving inadequate to seat the many spectators who came from far and near to see the Center team in action.

Thus had the fame of the Brooklyn Jewish Center basketball team spread this year. It is safe to say that B.J.C. is the outstanding institutional team in the metropolitan district, and indeed one of the greatest quintets of its kind in the country.

Coach Sammy Schoenfeld, the members of the team, the basketball committee and everyone else connected with the club, deserve the greatest applause and heartiest congratulations "for work well done."

JEWISH NEWS IN REVIEW

By LESTER LYONS

FOLLOWING the Arab-Jewish Conferences in London looking toward a settlement of the Palestine problem, the British government is said to be considering the establishment of an independent state in Palestine, neither exclusively Arab nor Jewish but possibly Federal. The plan contemplates a minority status for the Jews in Palestine and restriction of sales of land to the Jews. Jewish immigration into Palestine would be limited to 75,000 for the next five years.

That British public opinion overwhelmingly favors the establishment of a Jewish National Home in Palestine is the conclusion of a survey made by the British Institute of Public Opinion founded in 1936 by George Horace Gallup. Sixty per cent of those who were polled stated that it was desirable for Great Britain to continue its policy of settling Jews in Palestine; fourteen per cent answered in

British government, terming it "one more proof that the government gives way only to force."

In this country both the press and public opinion are strongly aroused by the reported attempts of the British government to repudiate its obligations under the mandate for Palestine. A statement signed by seventeen United States Senators and issued through the American Zionist Bureau expresses the hope that "the spirit and the letter of the Balfour Declaration be preserved in all its integrity." The statement declares: "Palestine, too, presents to the world an example of a new and enlightened social order in the Near East. Our faith in the ability of the Jewish people to reconstruct there a life of dignity and permanence for themselves and for the many thousands more who are but awaiting the opportunity and permission to enter, is being fully vindicated."

* * *

The Department of State of this country has informed the United Palestine Appeal that this government intends "to give full and appropriate consideration" to the Palestine problem and that "we have kept constantly before the British government the interest which our people have in Palestine and we have every reason to believe that that government is fully aware of public opinion on the matter in this country."

The Senate of the Hebrew University, appealing "to the conscience of the world," issued a manifesto expressing the determination of the Jews in Palestine not to accept the authority of the proposed Arab state. The manifesto declares that "the Jews of Palestine have no wish to dominate the Arabs; but they will never accept domination by the Arabs." Special interest attaches to the manifesto because Dr. Judah L. Magnes, president of the University, previously espoused a policy of conciliation toward the Arabs, having only last November put forward a plan for fixing the Jewish population in Palestine at 40% of the Arab population.

In the midst of the British-Jewish-

Arab conference, the Jewish National Fund purchased 11,500 dunams of land in Palestine.

* * *

The Reich building department has forbidden all religious bodies to purchase the sites of burnt-down synagogues. This prohibition, says the

CITED FOR HONORS!

Although the local Jewish community in Moose Jaw, Saskatchewan, is composed of fewer than 25 Jewish families, \$31,000 was raised by these Jews for the relief of German refugees and Youth Aliyah. The collection of this very large sum was made possible by the readiness of the contributors to adopt a self-imposed tax based upon income.

London *Jewish Chronicle*, follows the discovery that Catholics in Bavaria were making efforts to purchase the synagogue sites in order to keep them for the Jews and place them at their disposal whenever they might be in a position to restore these places of worship.

* * *

Eight hundred and eighty Jews, including 142 women, have recently been sent to prison hospitals from concentration camps in Germany. They are suffering chiefly from frost-bitten hands, feet, ears and noses as a result of their exposure to the cold. In the Daschau Concentration Camp

see

REMBRANDT PROSCRIBED

Rembrandt has come under the condemnation of the German art critics and art authorities. Rembrandt was not a Jew, but because he lived in the Amsterdam Ghetto and painted Jews, and because he was a friend of Jews, he is not considered as worthy or talented.

there is also a severe epidemic of influenza.

* * *

The first anniversary of the "grab of Austria" saw the exile of thousands of foreign Jews from Italy who were left to wander about in the Alpine no-

HOW JEWS CONTROL U. S. BANKS

In answer to Nazi propaganda that Jews control banking in the United States, the Research Bureau of the B'nai B'rith reports after an intensive survey that only six-tenths of one per cent of bank stocks are in Jewish hands.

the negative, and the remaining twenty-six per cent stated they had no definite opinions on the subject. The *News Chronicle*, which published the result of the survey, states that the abandonment of the Balfour Declaration would produce unfortunate results. The *Manchester Guardian* warned the British government not to betray the Jewish people, observing that the establishment of an independent Arab state in Palestine at present would constitute a betrayal of the Jewish national home policy, which is an international obligation.

Col. J. C. Wedgewood, Member of Parliament, has urged the Jews of Palestine and America to offer strenuous resistance to the proposal of the

man's land, exposed to the severe cold and snows in the mountain passes where they were hiding.

Similarly, the sudden predatory extension of Hitler's domain over Czechoslovakia has brought untold misery to over 400,000 Jews. The increase in numbers of the victims of dictatorial rapacity and cruelty and the heart-rending movements of refugee populations from one land to another have made it superhumanly difficult for the

PURIM CELEBRATED BY BAPTIST CHURCH

The Sanctuary Choir of the Central Baptist Church of Hartford, Conn., presented an original musical drama of the story of Esther, the heroine of the Purim narrative. In explaining the purpose of the presentation, the pastor said: "It is particularly appropriate that the story of Esther should be given at this time because of the similarity of the situation that she faced then to the persecution of minority groups, especially the Jew in our day. March 5th was selected as the date for presenting the drama because it is the date of the Feast of Purim, which commemorates the deliverance Queen Esther brought to the oppressed in her day."

Evian Committee and other humanitarian agencies to cope with the distressing and urgent demands of these homeless people.

On her first visit to this country the Marchioness of Reading, chairman of the British Section of the Palestine Foundation, declared that "the entire Jewish population of Germany will be wiped out 'unless the nations that stand for freedom and democracy act quickly. Lady Reading said that the refugee situation in Europe was "tragic beyond all words."

Both the American Federation of Labor and the Congress of Industrial Organizations have approved proposed legislation sponsored by Senator Wagner which would permit the entry into this country of at least 10,000 refugee children of all denominations from Greater Germany under the supervision of the Quakers' Relief Organization.

The government of Guatemala has agreed to admit Jewish immigrants whose relatives reside in that country,

on condition that they engage solely in agricultural pursuits and refrain from entering business.

In the presence of a distinguished committee representing all faiths, Gen. Hugh S. Johnson presented to President Roosevelt at the White House the 1938 *American Hebrew* Medal for outstanding service in promoting better understanding between Jews and Christians.

In accepting the medal the President replied: "I am proud to receive this award. And I like the broad spirit of good will which prompts the bestowal."

With the general purpose of increasing devotion to one's faith and respect for that of others, leaders of the Catholic, Jewish and Protestant faiths have recently sponsored a number of Good Will and Interfaith meetings in several cities.

The radio is also being extensively utilized as an effective instrument for spreading understanding and good will among the three major faiths of the country. The Inter-Faith Group of New Haven is the newest recruit to the ranks of Good-Will movements throughout the country already on the air for this purpose.

The Brooklyn Jewish Center sponsored a novel and significant interfaith good will meeting on March 13, when the women of the Sisterhood acted as hostesses to a group of representatives of the ladies auxiliaries of three local churches. The program presented had been planned to create a better understanding of the religious symbols and customs associated with the synagogue. All the guests expressed their appreciation of the fine spirit of fellowship and cooperation which marked the event.

A volume which will answer the charges of propaganda of anti-Semites is being prepared by noted Gentiles who are members of the League of American Writers. The proceeds are to be used to help refugee writers.

The Passover Holidays week, which begins April 4th, has been designated "Jewish Palestine Pavilion Week." A concerted effort will be made to raise the additional funds needed to complete the Jewish building at the New York World's Fair. This structure,

designed in the Mediterranean tradition, and consisting of a group of buildings in which Palestine materials will be used, will have ten exhibition halls dedicated to the various aspects of Jewish life in the Holy Land today. A special hall in the Pavilion will house a significant attraction entitled "The Holy Land of Yesterday and Tomorrow."

As a member of the National Committee of 100 of the Union of American Hebrew Congregations, Eddie Cantor has volunteered to speak on "Service to Democracy and Judaism" during the Layman's tour of more than 300 cities in the United States and Canada. Sponsored by the committee the tour will enlist the efforts of outstanding American Jews from all parts of the country.

The only presently-living Jew who fought in the Civil War as a soldier was honored recently in New York City. This veteran, Daniel Harris, who is 93 years old, is the one survivor of the 8,000 Jews who fought in the Civil War. Harris, at 17, enlisted in the Navy and served on the famous battleship, "Old Ironsides."

A movement to bring to America the culture of exiled Jews has been planned by the Hebrew Union College in Cincinnati. A "Jewish College of Exile," which will admit exiled professors and scholars from all countries closing their doors to the Jews is to be part of the Hebrew Union College. It is believed that this project will help strengthen the American

COUGHLIN'S PRIESTLY OPPONENT

In an endeavor to counteract the influence of Father Coughlin's anti-Semitic propaganda, Father William S. Kiernan, of Bayonne, New Jersey, is making weekly broadcasts over WEVD. The theme of Father Kiernan's talks is that Coughlinism is anti-thetic to true Americanism and is calculated to destroy it.

spirit of democracy and encourage among Jews all over the world a feeling of devotion to their faith.

That scientists should be politically
(Continued on page 19)

BROOKLYN JEWISH CENTER REPORT FOR 1938 — PART 2

SUMMARY OF THE RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES

FRIDAY NIGHT LECTURES AND SERVICES

"1938—Jewry Marches On" — by Rabbi Mordecai Lewittes—January 7, 1938.

"The Jewish Ideal of the Family Life" — by Rabbi Levinthal—January 14, 1938.

"The First Commandment — The Essence of the Jew's Conception of God"—by Rabbi Levinthal—January 21, 1938.

"What is the Meaning and Function of Religion"—by Rabbi Levinthal—January 28, 1938.

"Life in Palestine at the Present Time"—by Goldie Myerson — February 4, 1938.

Special services in honor of Dr. Levinthal's 50th Birthday. Rabbis Elias L. Solomon and Joseph Miller, speakers—February 11, 1938.

"Jews in the European Caldron"—by Marvin Lowenthal—February 18, 1938.

"Have Jews a Martyr Complex?" —Rev. Dr. Louis I. Newman—February 25, 1938.

"Chaim Nachman Bialik"—by Rabbi M. H. Lewittes—March 4, 1938.

"Do Jewish Job Seekers Face a Christian World?"—by Rabbi J. X. Cohen—March 11, 1938.

The Purim Story—the Jewish Challenge to the Hamans of all Ages"—by Dr. Levinthal—March 18, 1938.

"Wickedness Triumphant—Is it the End of Civilization?"—by Rabbi Levinthal—March 25, 1938.

"The Hidden Lincoln"—by Emanuel Hertz—April 1, 1938.

"Fifty Years of American Judaism"—by Rabbi Levinthal—April 8, 1938.

"Will Britain of Today Betray Britain of Balfour"—by Rabbi Levinthal—October 28, 1938.

"Jewish Life in Palestine Despite the Terror"—by S. A. Orlans—November 4, 1938.

"Benjamin Cardozo and Claude Montefiore — Two Great Jews—An Appreciation and Evaluation" — by Rabbi Levinthal—November 11, 1938.

"A New Voice in Hebrew Literature"—by Rabbi Mordecai H. Lewittes—November 18, 1938.

"What Nazi Germany Reveals to the World"—by Rabbi Levinthal — November 25, 1938.

"European Jewry—What of its Future?" — by Rabbi Jacob Tarshis—December 2, 1938.

"Democracy and Life: What Life Would Mean Were Democracy to Disappear"—by Rabbi Levinthal — December 9, 1938.

"The Crisis of the German Refugees"—by Dr. Joseph Billikopf — December 16, 1938.

"The Significance of Chanukah For Our Day"—by Rabbi Levinthal—December 23, 1938.

"The Jewish Situation at College"—December 30, 1938—Harold Jaffe, Stanley Herzfeld, Daniel B. Posner, Roslyn Kramer.

SABBATH MORNING SERVICES

* Rabbi Levinthal on the Weekly Portion of the Torah.

HOLIDAY SERVICES

Purim Services—Reading of Megillah—March 16, 1938.

First Day of Passover—Rabbi Levinthal, speaker—April 16, 1938.

Second Day of Passover — Rabbi Levinthal, speaker—April 17, 1938.

Seventh Day of Passover — Rabbi Levinthal, speaker—April 22, 1938.

Eighth Day of Passover—Maurice Samuel, speaker—April 23, 1938.

First Day of Shevuoth—Rabbi Levinthal—June 5, 1938.

Second Day of Shevuoth — Rabbi Levinthal—June 6, 1938.

Silchoth Services — Rev. Samuel Kantor assisted by the Oscar Julius Choir—September 17, 1938.

First Day of Rosh Hashonah — "The Beast is the Divine in Man"—September 26, 1938.

First and Second Days of Rosh Hashonah. Auditorium. Mr. Benjamin Hirsh, speaker.

Second Day of Rosh Hashonah — "A Program for a Jewish Life" — September 27, 1938.

Shabath Shuvah—Rabbi Levinthal —New Year Sermon to children — October 1, 1938.

Kol Nidre Services — "The Jews Real Strength Against a World of Brute Force"—October 4, 1938.

Kol Nidre Services—Auditorium—Mr. Hirsh, speaker—October 4, 1938.

Yom Kippur Services—"The Importance of Living and the Art of Dying"—Rabbi Levinthal—October 5, 1938.

Yom Kippur Services—Auditorium — Mr. Benjamin Hirsh, speaker — October 5, 1938.

First Day of Succoth—Rabbi Levinthal, speaker—October 10, 1938.

Second Day of Succoth — Rabbi Levinthal, speaker—October 11, 1938.

Shemini Atzeres—Rabbi Levinthal, speaker—October 17, 1938.

Rev. Dr. Israel H. Levinthal, Rabbi
Rev. Samuel Kantor, Cantor
Rev. Meyer Rogoff, Sexton

MONDAY NIGHT FORUMS

"Should Youth Have a Philosophy of Life"—Dr. Albert Brandt, January 3rd.

"Roosevelt: Present and Future"—Oswald Garrison Villard — January 10th.

Debate: "Japan vs. China"—Gen. V. A. Yakhontoff and Siegfried Lingstrom—January 17th.

"Jews and Christians—Their Common Stake in a Troubled World" — Rev. John Haynes Holmes—January 24th.

"Moral Dilemma of Liberalism" — Ludwig Lewisohn—January 31st.

"World Jewish Crisis"—Isaac Don Levine—February 7th.

"Towards a New Philosophy of Life"—Dr. Harry A. Overstreet — February 14th.

"Why Be Afraid"—Vicki Baum—February 28th.

"Economic Backgrounds of International Affairs"—Johannes Steel — March 7th.

"World War from Spain to China"—Anna Louise Strong—March 14th.
 "The Jew Faces the Modern World"—Rabbi Solomon Goldman—March 21st.

"On Behalf of Democracy"—Alexander Kerensky—March 28th.

"Fighting the Plague of Syphilis"—Dr. Israel Weinstein—April 4th.

"Can Democracy Survive in a Fascist World"—Rev. Dr. Stephen S. Wise—October 24th.

"What Have We Learned from the Depression"—Prof. Scott Nearing—November 7th.

"Women Under Fascism"—Phyllis Bottome—November 14th.

"Thomas Mann—One Nordic Who Understands"—Maurice Samuel—November 21st.

"Jewish Contribution to World Drama"—Henry W. Longfellow Dana—November 28th.

"The Crisis in American Civilization"—Dr. Will Durant—December 5th.

"Developing Human Relationships"—Prof. Fritz Wittels—Dec. 12th.

"Labor's Fight for Power"—George Sokolsky—December 19th.

"The World Since Munich"—Dr. Albert Brandt—December 26th.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 9 P.M., Miss Lillie Rubee, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Irene Bush, Instructor.

Hebrew D—Every Thursday at 9 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. E. M. Edelstein and Mr. M. Halevi, Instructors.

Talmud A—Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

Talmud B—Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

The Bible as Literature—Every Thursday at 8 P.M., Mr. Louis J. Gribetz and Rabbi Louis Hammer, Instructors.

History of Religion—Every Tuesday at 8 P.M., Mr. Abraham Spiro, Instructor.

Rabbi Israel H. Levinthal, *Director*

CLUB ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 years and fe-

male over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 18 to 21 years and girls 17 to 20 years.

Inta-League—Boys 17 to 18 and girls 16 to 17 years of age.

Hakoach Club—Boys 15½ to 17; girls 14½ to 16.

Center Club—Boys 14 to 15½ and girls 13½ to 14½.

Maccabees—Boys 12½ to 14 years of age.

Vivalets—Girls 12 to 13½ years.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years of age.

LECTURE COURSES

Under the joint auspices of the Forum and Education Committee and the W.P.A. Adult Education Project of the New York Board of Education, several lecture courses are given.

"Psychology of Personality Adjustment" by Mr. Litwin—Tuesday evenings.

"Contemporary English Literature" by Mr. Kaplan—Wednesday evenings.

HEBREW EDUCATION COMMITTEE

(a) *Junior Congregation*

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

(b) *Daily Hebrew School*

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

(c) *Religious School*

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

(d) *Three-Day Week School*

Meets Tuesday and Thursday afternoons and Sunday mornings.

(e) *Class in Ein Yaakov and Bible Study*

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

(f) *Consecration Group of Girls*

Sunday morning 10-12 P.M.

(g) *Post-Consecration Group of Girls*

Once every two weeks on Tuesday evening.

Faculty

Rabbi Israel H. Levinthal, Principal
 Mordecai Halevi, Head Instructor.

E. M. Edelstein

Mrs. E. M. Edelstein

Benjamin Hirsh
 Berenica Grayzel, Secretary
 Rabbi Mordecai H. Lewittes,
 Principal Sunday School

YIDDISH LECTURES

An evening of Humor, Song and Music—January 30th. Dr. A. Asen, Chairman—Dr. A. Mukdoni, dramatic critic; Abraham Reisen, lyric poet; Jacob Fishman, editor of *Jewish Morning Journal*; Dr. L. Fogelman, President of J. L. Peretz Verein; Dr. S. Simon and Mr. Jacob Krepliak of the Yiddish Pen Club of America; Mani Lieb, poet; Yehuda Bleich and Jacob Bergrin in readings from "Der Lebediger"; Musical program by Isador Savitt, singer; Dorothy Siegel, cellist; Sholom Tanin, singer.

Chassidic Evening—February 27th—Dr. A. Asen, Chairman. Mr. D. L. Mekler of the *Jewish Morning Journal*, speaker on "Song, Dance and Legend in Chassidism"—Mr. Menasche Unger of the *Jewish Day*, on "The Meaning of Chassidism for the Modern Man." A program of Chassidic songs by Rev. Samuel Kantor. Musical program: Mr. Isador Savitt, singer; Mr. Alexander Koltin, violinist.

Yiddish Lecture and Entertainment in conjunction with the Yiddish Scientific Institute of Vilna—March 13th. Speakers: Dr. Raphael Mahler, Dr. Jacob Shatzki and Mr. N. Feinerman. Dr. A. Mukdoni, chairman.

An Evening of Poetry, Dance and Song—March 27th. Poets: Mani Lieb, Naphtale Gross, A. Nisensohn, Sarah Reisen, Bertha Kling, B. Botwinick; Min Zahava, dancer; Mr. Senitzki, violinist; L. Baron and Vera Rosanka, dramatic sketches.

An Evening of Jewish Humor—April 10th. Characterizations by Mark Schweid, actor and poet.

Literary and Social Evening—May 22nd. Devoted to noted Yiddish writer, Mr. Rubin Granowsky, celebrating forty years as writer.

SISTERHOOD ACTIVITIES

Installation and Tea—January 10th—address on Eastern European Lands by Mrs. David Rosenstein; current events by Mrs. I. H. Levinthal.

Meeting—February 14th—Book review by Mrs. Louis N. Jaffe on "The Trumpet of Jubilee" by Ludwig Lewisohn.

Theatre Party—"Shoemaker's Holi-

day"—March 9th.

Meeting—March 14th—talk on the history and ceremonies of Purim by Miss Irene Bush; Mrs. Shephard J. Goldberg, speaker on "Jewish Life in Poland"; a display in metalcraft by Miss Fannie Reiff.

Participation in "Home Day" Bazaar—March 15th.

Meeting—April 11th—Mr. Louis J. Gribetz, speaker on "The Influence of the Bible Upon Civilization"; Mrs. Mortimer Schwager of the National Council of Jewish Women, speaker; Miss Lillian Zahn, songstress.

Meeting — May 6th—reading by Mrs. Jacob A. Fortunoff on "Mothers Day" based on Sholom Asch's "Mother"; Miss Jean Barondess, speaker on "Needs of the Jews in Europe"; Mrs. H. J. Drexler, poetic reading.

Dutch Supper and Bridge—May 15th.

Meeting—October 3rd — Miss Lillian Rubee on "The Significance of the Holidays"; Miss Beatrice Klein, vocal selections.

Mother - Daughter Luncheon and Fashion Show—October 26th.

Choral Group—November 8th, first meeting; group meets every Tuesday morning at 11 A.M.

Meeting—November 14th — Miss Ethel Drexler, vocalist; review of Jewish current events by Mrs. Morton Klinghoffer.

Meeting—December 12th—Book review by Mrs. William I. Siegel.

MISCELLANEOUS SOCIAL ACTIVITIES

Annual meeting of the Center—January 20th.

Production of "Bill of Divorcement" by Center Players—January 30th.

Testimonial Dinner to Dr. Levinthal in celebration of his 50th Birthday—February 13th.

Production of "The Mikado" under auspices of Federal Theatre and Social Committee—February 16th.

Recital by Dvora Lapson—February 21st.

Membership Social Meeting and Bridge—February 23rd.

Dance and Entertainment by Young Folks League—March 5th.

Purim Party and Entertainment given by Maccabees and Vivalets — March 12th.

Membership Social Meeting and Purim Festival—March 16th.

Children's Purim Dinner of Hebrew and Sunday Schools—March 20th.

Young Folks League Cocktail Party and Dance—March 20th.

Marionette Show for children — "Hansel and Gretel"—April 18th.

Puppet Show under auspices of Ivriah—April 19th.

Membership Social Meeting—April 20th.

Production of "Awake and Sing" by Center Players—April 23rd.

Young Folks League Surprise Party and Dance—May 12th.

Closing Sunday School Exercises—May 29th.

Vaudeville Show under auspices of Federal Theatre and Social Committee—May 26th.

Membership Social Committee and Strawberry Festival—June 1st.

Young Folks League Cocktail Party and Dance—June 2nd.

Vaudeville Show under auspices of Federal Theatre and Social Committee—June 15th.

Roof Dance by Hakoach Club — June 23rd.

Closing Exercises of Hebrew School — June 23rd.

Moonlight Dance and Party by Young Folks League—June 28th.

Young Folks League Meeting and Election of Officers—Sept. 22nd.

Young Folks League Yom Kippur Dance—October 5th.

Membership Social Meeting—Oct. 11th.

Simchas Torah Dinner and Dance—October 18th.

Opening Rally Institute of Jewish Studies for Adults—October 25th.

Membership Social Meeting and Election Returns—November 8th.

Young Folks League Party and Dance—December 8th.

Metropolitan Opera House Concert — December 11th.

Chanukah Puppet Show for children — December 18th.

Membership Social Meeting and Home Talent Night—December 20th.

Vacation Hop of the Inta-League—December 27th.

Welcome Home Dance of the Junior League—December 28th.

New Year's Eve Dinner and Dance — December 31st.

CENTER ACADEMY

A Progressive Elementary School combined with a fundamental education in Hebrew and Jewish culture. Hours 8:45 A.M. to 3:15 P.M.

Mothers' Luncheon—January 25th.

P.T.A. Meeting — February 8th — Mr. Melvin Fagen, speaker on "The Future of the Jewish Youth in Industry and Profession."

Theatre Party — "Our Town" — March 7th.

P.T.A. Meeting — March 8th — speaker, Dr. Gertrude Hildreth, psychologist, on "Learning the Three R's — A Modern Interpretation."

Children's Purim Celebration — March 17th.

Tea Party and Children's Bazaar—April 6th.

P.T.A. Meeting—May 24th — Mrs. Ruth Conn, dramatic reading.

Commencement Exercises — June 15th.

P.T.A. Meeting—October 19th — election of new members of Board of Trustees.

P.T.A. Meeting—November 16th.

P.T.A. HEBREW SCHOOL

Bon Voyage Reception to Mrs. J. Serbin-Beder—February 9th.

Meeting—March 23rd—Mr. Benjamin Hirsh, speaker on "Palestine in the Hebrew Curriculum."

Meeting—May 11th—Mr. Mordecai Halevi, speaker.

Meeting—Nov. 2nd—Mr. Mordecai Halevi, speaker.

PHYSICAL TRAINING COMMITTEE

Basketball Games

B.J.C. vs. Jewish Community House of Bensonhurst — January 2nd.

B.J.C. vs. Trupin A.C. — January 16th.

B.J.C. vs. Ohrbachs—January 26th.

B.J.C. vs. Elizabeth Y.M.H.A. — February 19th.

B.J.C. vs. Ohrbachs—Feb. 27th.

B.J.C. vs. Brooklyn College—March 13th.

B.J.C. vs. Williamsburg Y.M.H.A. — October 23rd.

B.J.C. vs. Foley A.C. of Tarrytown — October 30th.

B.J.C. vs. Washington Heights Y.M.H.A.—November 6th.

B.J.C. vs. Ohrbachs — November 13th.

B.J.C. vs. New Haven J.C.C.—Nov. 20th.

B.J.C. vs. Hebrew Educational Society—November 27th.

B.J.C. vs. Newark Y.M.H.A.—Dec. 4th.

B.J.C. vs. 8th Ave. Temple—Dec. 10th.

B.J.C. vs. 92nd St. Y.M.H.A. — December 18th.

BROOKLYN JEWISH CENTER ACTIVITIES

CONCLUDING FRIDAY EVENING SERVICE THIS FRIDAY NIGHT, MARCH 31st

The closing late Friday night services for this season will be held tonight, March 31st at 8:30 o'clock when we shall have our special youth service dedicated to the young people of the community. Mr. Eleazar Lipsky, the son of the well known Zionist leader, Mr. Louis Lipsky, and president of the Masada, the youth Zionist organization of America, will speak on the subject, "Palestine and the Jewish Youth." Mr. Augustus Loeb, a member of this year's graduating class of the Jewish Institute of Religion in New York will speak on the subject, "The Synagogue and the Jewish Youth."

We hope that many of the young people of our Center and community will attend this service, and we trust, too, that many of the members will come to listen to a discussion of the work that faces our young people today. Rev. Kantor will lead the congregational singing.

PASSOVER SERVICES

The Passover services will be held in our Center synagogue on Monday and Tuesday evenings, April 3rd and 4th at 6:15 and Tuesday and Wednesday mornings, April 4th and 5th, at 8:30 o'clock. Rabbi Levinthal will preach both on Tuesday and Wednesday mornings on the significance of the festival and Rev. Kantor will officiate on both days. We hope that many of the members will worship with us during these festival days.

Services for the first born son will be held on Monday, April 3rd, at 7:30 A.M. and 8:30 A.M.

SUNDAY SCHOOL NOTES

Over \$25 for Palestine Pavilion tickets have been collected by the Sunday School students. Purim proved to be a gala day, what with the Megillah reading at night, a magician at the assembly in the morning and a banquet in the afternoon.

Stories heard in the past month at the weekly assembly included "Hillel," "Solomon and the Bees," and "Shomerim."

Sheets containing "The Four Questions" and Passover information were distributed to each student. Rev. Kantor is teaching a number of Passover melodies at the weekly assembly.

Mrs. Citron, in charge of the Keren Ami, announces that we are far ahead of the amount collected during the previous year.

IVRIAH MEETING APRIL 17th

On Monday evening, April 17th, at 8:30 o'clock, Ivriah, the Women's Division of Jewish Education, will hold a large meeting at the Brooklyn Jewish Center. Mr. Bernard Semel will be the guest speaker. A fine musical program is being provided. All welcome.

INSTITUTE OF JEWISH STUDIES

Because of the Passover holiday, there will be no session in the Institute of Jewish Studies for Adults on Tuesday evening, April 4th, Thursday evening, April 6th, and on Tuesday evening, April 11th. All sessions will resume on Thursday, April 13th.

HEBREW AND SUNDAY SCHOOL NOTES

The members of the Center and the parents of our school children will be happy to learn that the pupils of our Hebrew and Sunday Schools were awarded a banner by the Jewish National Fund of America for having collected over \$200 on Flag Day. Out of the 350 schools in the Metropolitan District only 13 received a banner. The amount collected by our schools was \$282. The banner is displayed in our school office.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to the following:

Mrs. Lena Boskowitz of 278 Troy Avenue on the marriage of her daughter Sylvia to Mr. Morris Lazarus on March 25th.

Mr. and Mrs. Sol Sussman of 985 Park Place who announced the engagement of their son Irving to Miss Yvette L. Levey.

Mrs. Fred Wohl of 1400 Union St. on the occasion of the marriage of her son Irving to Ruth Horowitz on Thursday evening, March 23rd.

PERSONALS

Rabbi Levinthal was one of the speakers at this year's Jewish Institute on Marriage and the Family held at the Free Synagogue in New York. On March 14th, he spoke on the subject, "The Jewish Law of Marriage and Divorce."

Mr. Mordecai Halevi of our Hebrew School staff has a very interesting article on the subject of "Progressive Principles in Jewish Education" in the February issue of *Ha-Chinuch Ha-Ivri*, a Hebrew quarterly dedicated to Jewish education.

Miss Irene Bush of the Hebrew staff of our Center Academy has a very fine article on the subject of "Palestine as a Dramatic Theme for our School" in the February issue of *Tekumah*, a magazine sponsored by the Jewish National Fund.

CLUB NOTES

The Junior League held an "Information Please" program on March 16th.

The Inta-League held a discussion on the London-Palestine Conference on March 6. The monthly open meeting was held on March 4th.

The Hakoach Club debated against the Young Israel of Eastern Parkway on March 19th on the question, "Resolved, that Palestine is the Only Possible Jewish Homeland." The Hakoach club was represented by Ephraim Goldberg, Juddy Klein, and Buddy Lowenfeld.

The Center Club is preparing for an oratorical contest on "Great Jews" in April.

The Maccabees and Vivalets held a joint meeting on March 11th, devoted to a program of games. The Maccabees are planning a Passover party for the near future.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

NEW ADDITIONS TO LIBRARY

The Pentateuch and Haftorahs—Dr. J. H. Hertz
 Address Unknown—Keysmann Taylor
 A Peculiar Treasure — Edna Ferber.
 Philo—Norman Bentwich
 Betrayal in Central Europe—Gedye
 East of Eden—I. J. Singer
 Island Within—Ludwig Lewisohn
 Forever Wilt Thou Love—Ludwig Lewisohn
 Anti Duhring—Frederick Engels
 Socialism—Frederick Engels
 Inside Germany—A. C. Guzesinski
 Humorous Tales—S. M. Neches
 What We Jews Believe—Dr. S. S. Cohon
 The Responsa of Solomon Luria—Dr. H. Hurwitz

PASSOVER GYM AND BATHS SCHEDULE

The Gym and Baths Department will be open for women on Monday, April 3rd from 10 A.M. to 1 P.M. and for men from 1 P.M. to 5 P.M. It will be closed on Tuesday and Wednesday, April 4th and 5th, and will reopen on Thursday, as per usual schedule.

This department will also be closed for the concluding days of Passover, Monday and Tuesday, April 10th and 11th and will reopen on Wednesday morning at 10 A.M.

SPEEDY RECOVERY

Our best wishes for complete and speedy recovery are extended to the following:

Mrs. Joseph Feldman, who recently met with an automobile accident and is now at the Beth Moses Hospital.

Miss Sylvia Ginsberg, daughter of Mr. and Mrs. Moses Ginsberg who is confined at the L. I. Medical College Hospital.

SABBATH SERVICES

Kindling of candles at 6:01 o'clock.

Friday evening services at 6:00.

Sabbath services, Sedre Tzav (Shabbos Ha-Gadol) will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 4:45 o'clock.

Mincha services at 6:00 P. M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Askinas, Irving

Clothing Unmarried

Res. 829 - 46th St.

Bus. 105 Fifth Ave.

Proposed by Ben Gunther

Barash, Meyer

Leather Unmarried

Res. 734 E. 49th St.

Bus. 122 Fifth Ave.

Proposed by Samuel J. Meisel

Halperin, Emanuel

Real Estate Unmarried

Res. 654 St. Marks Ave.

Bus. 1797 Pitkin Ave.

Proposed by Joseph M. Schwartz

Herlands, William B.

Commr. of Investigation Married

Res. 41 Eastern Parkway

Bus. 2 Lafayette St.

Proposed by Joseph M. Schwartz

Kuflik, Miss Ruth E.

Res. 609 Empire Blvd.

Proposed by Mrs. Aaron Kuflik

Israel, Miss Miriam

Res. 1212 Lincoln Place

Mermelstein, Ezra

Confectioner Unmarried

Res. 1402 Avenue K

Bus. 80 York St.

Proposed by Samuel J. Meisel

Rosenberg, Joseph

Underwear Unmarried

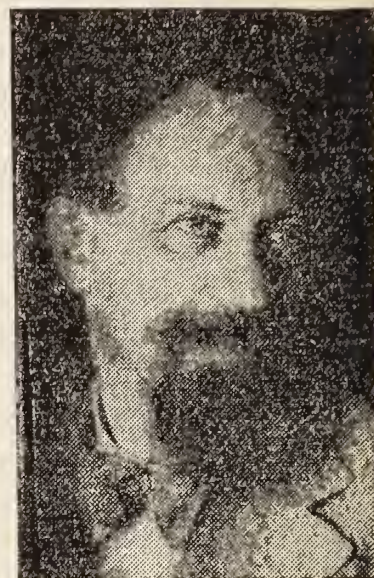
Res. 60 Clarkson Ave.

Bus. 15 East 32nd St.

Proposed by Ben Gunther

First Brooklyn Lecture by

**ZALMAN
SCHNEIR**



Distinguished Yiddish-Hebrew Poet and Author, one of the foremost Jewish novelists of today.

**THURSDAY, APRIL 6th
at 8:30 P.M.**

Mr. Schneir will speak in Yiddish on "FIFTY YEARS OF HEBREW AND JEWISH LITERATURE"

Tickets of Admission Now on Sale
50c and 35c

DUTCH SUPPER and BRIDGE

Arranged by the SISTERHOOD of the Center

SATURDAY EVENING, APRIL 22nd

•
Proceeds to the United Jewish Appeal
•

Subscription — \$1.00
•

Tickets May Be Obtained from the Chairman, MRS. MARTIN M. KAFKA

PResident 3-4776

**LAST CALL FOR
RESERVATIONS**

for the

PASSOVER SEDORIM

which will be held
at the Center

On Monday and Tuesday
Evenings, April 3rd and 4th



The Seder Services Will Be

Conducted by

RABBI LEVINTHAL

who will be assisted by

REV. KANTOR



Price — \$3.50 per dinner

Children under Thirteen Years of

Age Half Rate

**MEMBERSHIP SOCIAL
MEETING**

TUESDAY EVENING, APR. 18th
at 8:30 o'clock

The meeting will be followed by a
program of entertainment arranged by
the Social Committee. Refreshments
will be served.

Admission limited to Center members,
men and women

Schwartz, Philip
Leather Unmarried
Res. 1550 Sterling St.
Bus. 122 Fifth Ave.
Proposed by Samuel J. Meisel

Stark, Lawrence
Cotton Goods Unmarried
Res. 693 Montgomery St.
Bus. 42 E. 12th St.
*Proposed by Samuel Stark
and Morris Groden*

Strugatz, Isidore
Printing Married
Res. 70 Somers St.
Bus. 21 E. 4th St.
*Proposed by Isador Lowenfeld
and Joseph Brown*

The following have applied for re-in-
statement in the Brooklyn Jewish Cen-
ter:

Cohen, Samuel
Attorney Married
Res. 170 New York Ave.
Bus. 26 Court St.
Proposed by Benjamin Martz

Lapof, Simon J.
Poultry Married
Res. 1193 Carroll St.
Bus. 205 Delancy St.
Proposed by Louis J. Gribetz

Shorin, Abraham
Tobacco Married
Res. 578 Montgomery St.
Proposed by Irving Lurie

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the re-
ceipt of gifts from the following:

Library

Abraham Feit
Mark J. Goell
Harry Paltzik
Leo Rosenson

Taleisim

Isaac Levingson in honor of the
birth of a grandson on March 10th.

Mrs. Lena Boskowitz donated chil-
dren's taleisim in honor of the mar-
riage of her daughter, Sylvia.

PESONALS

Rabbi Levinthal was honored by the
request to preach the sermon at the
Special Prayer Service held by the en-
tire Rabbinate of Greater New York,
at the Spanish Portuguese Synagogue,
in Manhattan, Thursday morning,
March 30th. All the rabbis, Ortho-
dox, Conservative and Reform, joined
in this service, which marked the
inauguration of the community's Em-
ergency Campaign of the United Jew-
ish Appeal.

**PROBLEMS OF
MARRIAGE AND THE
FAMILY**

will be discussed

AT THE CENTER

On Four Monday Evenings
Beginning April 17th
at 8:15 P. M.

MONDAY, APRIL 17th

The Crisis in Marriage and Family
Life

Dr. Sidney E. Goldstein

Associate Rabbi, Free Synagogue

Biological Foundations of Marriage

Dr. Hannah Stone

Director, Clinical Research Bureau;
Associate, Miss Margaret Sanger



MONDAY, APRIL 24th

Intermarriage—A Problem in
Adjustment

Dr. David de Sola Pool

Rabbi Spanish Portuguese Synagogue

Psychological Foundations of
Marriage

Dr. I. T. Broadwin

Distinguished Psychiatrist and
Lecturer



MONDAY, MAY 1st

The Jewish Concept of the Family

Rabbi Leon Lang

Director, Newark Jewish Inst.
on Marriage and the Family

The Economic Foundation of the
Family

Dr. Maurice Karpf

Director, School for Jewish Social
Work of New York



MONDAY, MAY 8th

The Problem of Divorce

Rabbi William F. Rosenblum

Rabbi Temple Israel, N. Y. C.

The Legal Foundation of Marriage
Hon. Jacob Panken

Judge Domestic Relations Court

Question Period at the Close of
Each Session

Admission Free to All

MOSES GASTER

(Continued from page 3)

Last year, when the Jewish Theological Seminary of America celebrated its fiftieth jubilee by conferring honorary degrees upon the world's noted Jewish scholars, Dr. Buchler was one of those selected to be honored.

Israel is richer because of the lives of these men. Their memory will ever remain a blessing and an inspiration to all who still believe that Jewish scholarship and Jewish service are the highest ideals of Jewish life.

—I. H. L.

PASSEOVER, AND THE
PHARAOHS OF
OUR DAY

It seems incongruous for the Jew to celebrate today the festival of Passover, symbolizing as it does our emancipation from the bondage of Egypt. How can the Jew rejoice because of the gift of freedom at a time when millions of his brethren find themselves once again under the lash of new Pharaohs, in modern Egypts, and under a bondage far more cruel and savage than the bondage in those ancient days?

And yet, that is the very strength of the Jew. It is this gift that gave him strength in his darkest period, and that enabled him to hope and to trust in the coming of a new and better day. "This year we are slaves, the next will see us free men!" No matter how dark the horizon was these words were uttered with a supreme faith and in an almost superhuman confidence. And that faith gave him the will to live and to strive for liberation.

Let us not lose that faith. Without it we are lost; with it no Pharaoh—ancient or modern—can destroy us. Though the world today is filled with cruelty and barbarism, though nations pride themselves in their inhumanity, though millions of human beings have driven from their lives all that is divine and boldly reveal the beast within them, we shall not lose our faith in the ultimate triumph of all that is good and noble in life. Yea, this year we and all mankind are in the throes of bondage. May the coming year find the shackles of this new enslavement broken, and may it usher in an era of peace and freedom, justice and liberty for all mankind.

—I. H. L.

CONCLUDING PASSEOVER SERVICES

The services for the concluding days of Passover will be held on Sunday and Monday evenings, April 10th and 11th at 6:20 o'clock and on Monday and Tuesday mornings at 8:30 o'clock.

Memorial services will be held on Tuesday, April 11th, at 10 A.M.

DUE to the intervening Passover Holiday the Bulletin will not be published on Friday, April 7th. The next issue will appear Friday, April 11th.

CHILDREN'S PERFORMANCE

SUNDAY, APRIL 9th, at 2 P. M.

PROGRAM

MARSHAL MONTGOMERY

Ventriloquist

THE GREAT DAGMAR

Magician

THE SONIA STILLER

DANCING SCHOOL

Entertainment

Admission Free

Apartments
Luxurious

THE COPLEY PLAZA

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playground and new library.

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Five and Seven-Room Suites

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SPICES
SOUP NUTS

CHOCOLATES
HARD CANDIES
MARMALADES
SHELLED NUTS
TOMATO JUICE
MAYONNAISE
SALTED ALMONDS
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PRESERVED FRUITS
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GRAPEFRUIT PEELS
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WE CARRY A COMPLETE LINE OF PALESTINIAN PRODUCTS

JEWISH NEWS IN REVIEW

(Continued from page 11)

active and join with others for the purpose of safeguarding freedom of teaching and publication was the response of Prof. Albert Einstein to a questionnaire of the Lincoln Birthday Committee for Democracy and Intellectual Freedom. Dr. Einstein said: "Freedom of research and the assurance that its fruits will be applied depend on political factors. Scientists can influence this development not as scientists but only as citizens. It follows, therefore, that the scientist has the obligation to be active in political matters which bear upon these aims. He must have the courage both as teacher and publicist."

* * *

Immediately preceding Hitler's absorption of Czechoslovakia, 3,000 Jews of that country were fortunate enough to depart for Palestine, where they intend to settle. Each of these individuals possessed the minimum capital of \$5,000 required of every immigrant. They plan to utilize this money to open factories which will give employment to Palestinian workers.

* * *

The Gestapo has imposed a fine of 100,000 marks on the Jewish Burial Society in Berlin, because its hearse, conveying the coffin of a deceased Jew to the Jewish cemetery, passed Alexander Platz, one of the areas prohibited to Jewish funeral processions.

* * *

The Japanese government has announced that it will not pursue a policy of discriminating against Jews entering the country. No one will be barred from Japan because of religious beliefs. It is said that the motive for this attitude is to prevent an excessive spread of German influence and propaganda in Japan.

* * *

That fraternal bodies, *landsman-schaft* groups, labor organizations, synagogues and mutual aid associations of American Jewry should impose upon each of their members a tax of \$1.00 for the H.I.A.S. emergency fund was the suggestion made by Abraham Herman, president of the Hebrew Sheltering and Immigrant Aid Society.

* * *

Over \$300 was donated by the members of the Cincinnati Lodge of B'nai B'rith to St. Mary's Catholic Hospital

in Cincinnati. The hospital had undertaken a campaign to raise funds for the continuance of its work among the poor of every race and creed in that city.

* * *

In a comprehensive and informative article published by the American Economic Committee for Palestine, it is asserted that Palestine can easily absorb 100,000 immigrants annually.

* * *

Dr. Heinrich Bruening, who was Chancellor of the German Reich immediately prior to Hitler's accession to that office, has been appointed Professor of Government at Harvard University. Dr. Bruening will occupy the Chair in Government created at the University through a gift of \$2,250,000 made by the Jewish philanthropist, Lucius N. Littauer.

* * *

Recognizing the serious linguistic and social problems which confront refugee Hebrew scholars and rabbis now in America, two of the outstanding Jewish Rabbinical schools of learning are enlarging their scope of educational activities in order to meet this newly-created emergency. A course in retraining for the rabbinate is being offered to all rabbis from abroad who wish to attend the classes offered by the Jewish Theological Seminary of America in New York City. Twenty exiled rabbis are now in the classes in English vocabulary, composition, and diction conducted at the Seminary by a teacher from the W.P.A. Adult Education Division.

* * *

Zionists in the United States launched last week the 1939 Shekel campaign under the slogan: "*Register in Defense of Palestine!*" The Shekel is the token of affiliation with the World Zionist Organization on the basis of which one is entitled to participate in the election of delegates to the World Zionist Congress. In view of the present precarious political situation of the Jews in Palestine which has arisen as a result of the unsuccessful Arab-Jewish Conferences in London, it is sought to obtain a registration of at least one million names in support of the Zionist position.

Strengthening of the joint anti-Semitic policies of the Nazi and Italian governments was manifest by the appearance of their respective leading Jew-baiters, Julius Streicher and Robert Farinacci, at an anti-Jewish rally in Berlin recently. Farinacci attacked the Catholic Church for its condemnation of the Italian program against the Jews and Streicher warned German Jews that the burning of synagogues and plundering of Jewish establishments in the November pogrom was "just a little test."

A MASTER OF HEBREW VERSE

(Continued from page 6)

in his early days to his love poetry. Critics were wont to distinguish between Bialik, Tschernichovsky and Schneir on the basis of their erotics. To Bialik love had a religious sanctity. Tschernichovsky approached it with highly cultured human delicacy. For young Schneir it was a natural phenomenon that was to be experienced and described with the frankness of the Song of Songs, if not with its refreshing naivete, tenderness and wholesomeness. Love was one of life's most poignant experiences, but was no more sacred or permanent than many another tragic or joyful moment.

* * *

There is some indication that the poet is finally beginning to develop some kind of a coherent philosophy towards life. At present it resembles very closely the attitude expounded by Bertrand Russell in his essay "The Freeman's Worship." What its ultimate form will be none can venture to say, for who can foretell what depths of insight and powers of expression Schneir will yet attain? Distinguished as his work has been up until now, all who know him feel that greater achievements are in the offing.

In contemplating Schneir's works and his visit to our shores one cannot but feel saddened at the thought that our community is spiritually so completely unprepared to receive him. We hope, however, that the warmth and sincerity of our hospitality will compensate for our lack of intellectual appreciation and that our blessed land and our otherwise virile community will stimulate in the poet a new faith in Israel, in mankind and in God.

"JUST BETWEEN OURSELVES"

(Continued from page 4)

quity, but haven't yet found the answer. The number that has been guessed for me by Brooklyn communal leaders is so woefully insignificant in comparison with the number that that many Orthodox Jews ought normally to require, that I blush to put it on paper.

The truth of the situation, as I have observed it during the seven years of my ministry in Beth Elohim, is somewhat terrifying; or, perhaps it is only pathetic. The truth as I have observed it is that "the trend" in Brooklyn Jewry is neither against Reform Judaism, nor against Conservative Judaism, nor against Orthodox Judaism.

The trend in Brooklyn is *away from the Synagogue*.

Why?

Perhaps my judgment is all wrong. You have served Brooklyn Jews for upward of a quarter of a century and during this whole period we have under review.

Can you analyze the situation for me, and give me the answer?

ISAAC LANDMAN

From Dr. Levinthal

My Dear Rabbi Landman:

I received your interesting letter of the 13th, and I must apologize to you for my delay in answering. It reached me in the midst of a rush of work, but I am making time in order to reply to it in detail.

I was happy to see that the humble thoughts to which I gave expression in my column in the *Center Review* were read not only by our own members but by people outside of our ranks. It is encouraging to note, as you remark, that "the written word still has power." It is that faith that prompts us to issue our *Review*, as we feel that we must use every effort,—the written as well as the spoken word, to bring to our people a clearer understanding of the problems and duties of Jewish life.

I want to assure you at the outset that my observations on the trend of Reform Judaism in Brooklyn and throughout the land did not imply that I feel that all is well in the Orthodox or in the Conservative ranks. In the February issue of the *Review* I had occasion to refer to some of the weak spots in the Conservative movement and the attempts that we are making

to remedy them. The one fact, however, that cannot be denied, and that I wanted to emphasize is, that Conservative Judaism in America is on the upward swing, whereas Reform is definitely on the downward path.

Now as to your correction of the "three erroneous impressions" which seem to have been in my mind when I penned that intimate chat with my readers. I must say that I think it would be mere quibbling to enter into any serious discussion as to their validity. It undoubtedly is true that none of the announcements issued by the Congregations employed the phrase "it was found necessary." But no one would expect any congregation to publicly make that admission. It is an experiment. But experiments of this type are not made when there is no need for them.

If Temple Emanuel and Temple Beth El, the two leading Reform Temples not only in New York but in the country, would have found their Temples crowded on the Sabbath or even on Sunday mornings, if their schools had been filled to capacity, if their membership felt that their Temples were having a direct influence on their lives, do you think that either congregation would have dared to propose a merger of the two, and to keep that impressive building on Fifth Avenue and 76th Street idle? Of course not! They undoubtedly would have resented any one suggesting to them that "it was found necessary" to merge the two into one. Perhaps in their case, too, it was but an experiment! If the two leading Reform Temples in Brooklyn (which really represents three — as the Keap Street Temple had already been merged with the Union Temple) had found their institutions functioning to capacity, with throngs eager to satisfy their hunger for Jewish knowledge and Jewish inspiration within their walls, could anyone have dared to suggest such an experiment? The answer is self-evident.

Nor do I want to enter into a discussion as to the validity of your second and third corrections. Merely "holding their own," after an existence of almost three quarters of a century is in itself an admission of regress not progress. And as for gaining adherents from the groups usually de-

signed as Conservative and Orthodox,—that is understandable. From what other sources could you gain adherents? All Reform Jews were originally either Orthodox Jews themselves or children of Orthodox Jews. The point at issue is that this gain is relatively very insignificant compared to those rapid gains that Reform used to make from the same sources thirty or forty years ago, when Reform was actually in the ascendancy. You yourself may recall that when you were assistant Rabbi to Doctor Joseph Krauskopf in that leading Reform Temple of my home town, Philadelphia, about thirty-two years ago, many of the immigrant Jews of "down town," as soon as they achieved wealth and aspired to social position, rushed to become members of the Temple.

But that rush in Philadelphia, and in every other city in America (including Brooklyn), has stopped. Why? Because the immigrant Jew, now fully Americanized, has found himself religiously. He desires to associate himself with a religious institution which takes into account the new environment of America, but which at the same time remains true and faithful to the very heart of our ancient tradition. That is why Reform doesn't gain. That is why, too, to be perfectly frank, the old type Orthodox group doesn't gain. And that is why Conservative Judaism and what is sometimes called Modern Orthodoxy does gain.

As to your correction that the past twenty years have witnessed the founding in Brooklyn of two new Liberal congregations,—you will forgive me if I do not take it seriously. We were speaking of large, active and influential groups. If you consider Temples of that type, then I could have mentioned the establishment not of dozens but literally of a hundred such congregations, both Orthodox and Conservative, within the same span of time.

To come now to your main argument. I certainly agree with you that the religious life of Brooklyn Jewry is not what, ideally it ought to be. If every Jew in our borough were affiliated with the Synagogue there would undoubtedly be need for many more synagogues than there are today. And I believe that every Rabbi, of all groups, is laboring with heart and soul towards the realization of that ideal. But that evades the issue that is before us. Nor are the figures you

present more convincing in strengthening your views. Before 1920 the Brooklyn Jewish population, you say, was about a quarter of a million and today it is approximately 1,000,000. But let us analyze these figures a little more closely. Before 1920 we had in Brooklyn a quarter of a million Jews, three large, influential and old Reform Temples. Today with almost a million Jews, these three have become two,—and now these two have made an experiment which really makes the two serve as one. Before 1920, there were only two or three small, uninfluential Conservative synagogues or Temples. Today, in a span of nineteen years you have the largest Synagogue Centers in every part of Brooklyn, and at least 15 or 20 influential, active, fully alive, fully functioning Conservative Synagogues and Temples. Which, then, would you designate as having made progress, and which would you say is on the definite decline?

You note I do not speak of the extreme Orthodox group. I have not the exact figures before me, but from my personal knowledge I can state that at least 25 or 30 new synagogues have been founded by this group in the period of time under consideration. True, not enough; but it does mean some progress. That there hasn't been more progress is, as I have already pointed out, due to the fact, that the Orthodox congregations have not adopted the viewpoint or philosophy that is the basis of Conservative Judaism.

You surely realize that the Conservative movement is comparatively a young movement. It started with the advent of Professor Schechter to America. You recall the famous saying of Schechter that he came to America a generation late, for Reform had the advantage of an earlier start, of at least a full generation. Yet anyone who studies the facts objectively can tell the rate of progress between these two wings. Of course, most of the adherents of the Conservative philosophy came from the Orthodox group, though, lately especially, a number came also from the Reform group. But how, after the above analysis, you can say that "the record of Conservative Judaism is certainly not better than that of Reform" is beyond my humble understanding.

Now I may add, what you undoubtedly know, that my analysis applies not only to Brooklyn but

throughout America. Philadelphia, Baltimore, Washington, Boston, Chicago and nearly every other city can tell you *almost* the same tale. While the old Reform Temples in those communities have not merged as they have in Brooklyn and are still there as they were thirty or fifty years ago, very, very few new ones, if any, have appeared during this span of time. On the other hand, nearly every one of the Synagogues, Temples and Centers that have been established in these communities — as hundreds have been established throughout the land in the last 25 years—are of the Conservative type.

You want to know the reason why? To us the answer is quite simple. The intelligent Jew who thinks of religious values sees the inadequacy of Reform, the false premises upon which it was founded a century ago by those who were blinded by the new, short-lived freedom. He wants the retention of all the vital links that will bind him and his children to his people's past. At the same time he recognizes the truth that historical Judaism always found a happy harmony between the old and the new. That harmony he sees in Conservative Judaism.

I am not as convinced as you are that "the trend in Brooklyn is *away from the Synagogue*." I am ready to admit that the Synagogue could have made *greater* progress than it did. But that there is a trend *away* from the synagogue is absolutely contrary to the facts as I see them. I do not like to speak of my own Center in terms of praise, but an institution that can attract week in and week out congregations that tax the capacity of the Synagogue, not only on Friday nights, but, in a large measure, also on Sabbath mornings, that can influence large numbers of men and women to take serious courses in the Hebrew language, Jewish history, Jewish religion, Talmud and Bible, can not join in a complaint that the trend is away from the synagogue. Our experience, I am happy to say, is enjoyed in some degree by many of the Conservative synagogues in our Borough.

I have travelled a great deal throughout America. I have visited numerous communities, and carefully studied the Jewish life in all of them. I have not found the trend in Brooklyn any different from the trend in all of these cities. The same story seems to apply to all of them. Those Synagogues that are alive to their

function, that keep in tune with the yearnings, the ideals, the aspirations, of *k'lal Yisrael*, of all the Jewish people, that endeavor to give to the people what the people instinctively crave for—a Jewish message on the vital problems that confront them, a message that is based on Jewish knowledge and not simply spoken editorials on current events, such Synagogues find that there is no trend away from them. There is definitely, in every community a trend away from those Synagogues and Temples that have divorced themselves from Jewish life, from Jewish content, from the Jewish past and from the living Jewish present and future.

But it is hardly necessary for me to go to these lengths to prove the validity of my analysis. All you have to do, dear colleague, is to read the detailed reports or the addresses and discussions at the last few conventions of the Union of American Hebrew Congregations, especially by its lay delegates, and you will see how the leaders in the Reform group are becoming seriously concerned, nay, alarmed, not only at the lack of progress in this group but at the definite downward trend which they clearly note — and which, to their credit it must be said, they are now trying with all their resources to check. And again, to their credit it must be said, that they are not content merely to explain or to rationalize this lack of progress, but are beginning to confess their past mistakes and to plead for a *return* to old Jewish values in Jewish ritual, in Jewish music, in Hebrew teaching, and in the re-introduction of many of the life-giving ceremonials and observances both in the synagogue and in the home.

In this, too, you see the direct, and certainly the indirect, influence of the philosophy of Conservative Judaism not only upon its own adherents but also upon the followers of Reform Judaism.

ISRAEL H. LEVINTHAL

A NEW ENGLISH MIDRASH

THE publication of a translation of the Midrash, the homiletic commentary on the Bible, has been announced by the Soncino Press in England, which is also publishing a translation of the Talmud. This Midrash comprises ten volumes, and contains introductions, notes and glossary.

JUDAISM AND DEMOCRACY

(Continued from page 8)

such ideas as these:

"To depend upon the will of a man is slavery."

"God leaves to man the choice of forms of government, and those who constitute one form may abrogate it."

"Abraham and the Patriarchs were not kings."

"There was no shadow of a paternal kingdom amongst the Hebrews, nor precept for it."

"All just magisterial power is from the people." (And to prove this point Sidney refers to Biblical characters mentioned in Hebrew Scriptures.)

"The liberties of nations are from God and nature, not from kings."

"The liberty of a people is the gift of God."

"Virtue only gives a natural preference of one man above another, or reason why one should be chosen rather than another."

Concerning the rulers of Israel who fulfilled the divine law, he states: "Such as were the instruments of the like deliverances amongst the Hebrews as Moses, Othniel, Ehud, Barak, Gideon, Samson, Jephthah, Samuel, David, Jehu, the Maccabees, and others, have from the Scriptures a certain testimony of the righteousness of their proceedings, when they neither would act what was evil, nor suffer more than was reasonable."

This was characteristic in their seeking to relieve sufferings under tyrants.

As for ideal freemen, Sidney states: "But we cannot find a more perfect picture of freemen, living according to their own will, than in Abraham and Lot. They went together into Canaan, continued together as long as was convenient for them, and parted when their substance did so increase that they became troublesome to each other. In like manner Ishmael, Isaac, and Abraham's six sons of Keturah..." For the principle of fraternal equality was here lived up to when Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, for we are brethren."

Concerning kings and judges, chosen by general assembly Sidney tells us that "Those who have a right of choosing a king, have the right of making a king. For the words *whom the Lord shall choose* has no other signification than that the people resolving to have

a king and following the rules prescribed by his servant Moses, He would direct them in their choice."

The king's powers were limited by law. He was forbidden to multiply gold and silver. He was admonished not to raise his heart above his brethren. Every Israelite might be chosen. To the people was left the liberty of electing and instituting anyone of their brethren as ruler.

"David therefore was not king till he was elected and those covenants made; and was king by that election and covenants."

As for kingship in general in ancient Israel, Sidney says: "Philo imputes the institution of kingly government, as it was in Israel, neither to God, nor His word, but to the fury of the sinful people . . . Abarbanel says it proceeded from their delight in the idolatry to which their neighbors were addicted, and which could be upheld only by a government, in practice and in principle, contrary to that which God had instituted . . . Maimonides frequently says the same thing, ground upon the words of Hosea, *I gave them kings in my wrath*, and whoever will call that a divine institution, may give the same name to plagues or famines, and induce a necessity incumbent upon all men to go and search the one where they may find it; and to leave their lands for ever uncultivated . . . I may safely say, the Hebrew kings were not instituted by God, but given as a punishment for their sin, who despised the government that he had instituted. And the above mentioned authors agree in the same thing, calling the people's desire to have a king, furious, mad, wicked and proceeding from their love to the idolatry of their neighbors, which was suited to their government; both which were inconsistent with what God had established over his own people."

Sidney's view, in contradistinction to the rabbinical interpretation that the Israelites were commanded to choose a king, is that the Israelites were not expressly commanded by precept to make a king, for there is no example that they did so as long as they continued to be obedient to the word of God. Nor is there anything from which we may reasonably infer that "*they ought to have done it*." The seventeenth chapter of Deu-

teronomy only gives instructions, says Sidney, as to what manner of king they should make, "*if they desired to have one*." Thus Moses, Joshua, the Judges had no power of kings. They did not transmit their power to their children. Theirs was not based upon the power of hereditary succession. The basis of the power to rule rested on virtues discovered in those raised by God to deliver the nation in the time of their distress; which being done, "*their children lay hid among the rest of the people*." Thus the dignities of such judges as Jephthah, Othniel, Ehud, Shamgar, Samson and Gideon "were not inherent in their persons, or families, but conferred upon them." This was not done so that they might be exalted in riches and glory but that "*they might be ministers of good to the people*." The dignity of the Hebrew judges certainly differed from that of a king. For did not Hosea (13:11) declare in God's name, "*I gave them kings in my anger, and took them away in my wrath*," and (ibid, 8:3), "*Israel hath cast off the thing that is good . . . the enemy shall pursue him. They have set up kings but not by me; and princes, but I know them not*." Thus Israel's government was ordained by God for them. But what is more striking in the Hebrew state is that one finds a threefold division which closely parallels our form of government: the executive, judicial and legislative branches. Says Sidney: "We shall easily find that it consisted of three parts, besides the magistrates of the several tribes and cities. They had a chief magistrate, who was called judge or captain, as Joshua, Gideon and others;—a council of seventy chosen men (Numbers 11:16), and general assemblies of people."

Concerning the "assembly of people," he adds that it was so common that none can be ignorant of it, but such as never looked into the Scripture. This was the highest and most important action that would concern a people, even war and peace, and that not with strangers but their own people. When Phineas, son of Eleazar was sent to investigate the request of two and one-half tribes to settle east of the Jordan, the conclusions were arrived at through democratic procedure.

"This democratical embassy," Sidney wrote, "was democratically received; it was not directed to one man, but to all the children of Reuben, Gad

and Manasseh, and the answer was sent by them all; which being pleasing to Phineas and the ten that were with him, they made their report to the congregation, and all was quiet."

This democratic principle of popular assemblies was carried out throughout Israel's history. "Joshua being dead, the proceedings of every tribe were grounded upon counsels taken at such assemblies among themselves for their own concern." In the choice of Saul, God even advised, "*Hearken to the voice of the people.*" David's election, Rehoboam's rejection, also testify to this fact. Says Sidney: "These actions considered by themselves, Calvin might have given the name of the Hebrew government democracy." The supreme power rested in these general assemblies. The Sanhedrin remained permanent and aristocratic. For Sidney maintains that "men living under popular or mixed governments are more careful of the public good than in absolute monarchies," and "there is no assurance that the distempers of a state shall be cured by the wisdom of a prince," that "a monarchy cannot be well-regulated unless the powers of the the monarch are limited by law." Scriptures limited the power of the king (Deut. 17:16-20) and saw the necessity of setting bounds to those who are placed in the highest dignities. Moses seemed to have had as great abilities as any man that ever lived in the world, but he alone was not able to bear the weight of government, and therefore God appointed seventy chosen men to be his assistants. This was a perpetual law of Israel; and as no king was to have more power than Moses, or more abilities to perform the duties of his office, none could be exempted from the necessity of wanting the like helps."

The king must never lift his heart above his brethren and Josephus, paraphrasing upon the place, says, "he shall do nothing without the advice of the Sanhedrim; or if he does they shall oppose him." Thus did Zedekiah say to the princes (Jeremiah 38:5), "*... for the king is not he who can do anything against you.*"

We have already referred to Sidney's praise of the kings of Judah in citing Maimonides on that point. But when he speaks of the kings of Israel, he condemns them in the words of Maimonides. For they were: "*superbi, corde elati, et spretores legis, nec iudicabant, nec judicabantur*, — proud, in-

solent, and contemners of the law who would neither judge nor submit to judgment as the law commanded. The fruits they gathered were suitable to the seed they had sown. Thier crimes were not left unpunished; they who despised the law were destroyed without law; and when no ordinary course could be taken against them for their excesses, they were overthrown by force, and the crown within the space of a few years was transported into nine several families, with the utter extirpation of those that had possessed it."

We are nearing the end of our discussion of Sidney's views, views which influenced the founders of our government during the eighteenth century. These leaders took counsel together in their deliberations before the Revolution in their respective assemblies, during the war in the Continental Congresses, and after the Peace of Paris in their Constitutional Conventions.

For as Sidney says: "Wise and good men will with Moses say to themselves, *I cannot bear the burden*, and every man who is concerned for the public good, ought to let fools know, they are not fit to undergo it, and by law restrain the fury of such as will not be guided by reason . . . Kings, not being fathers, nor excelling others in virtue, can have no other just power than what the laws give . . . And if the people of Israel could erect, and pull down, institute, abrogate, or transfer to other persons or families kingdoms more firmly established than any we know, the same right cannot be denied to other nations . . . The Kings of Israel and Judah were under a law not safely to be transgressed."

Thus Samuel did not describe to the Israelites the glory of a free monarchy, but the evils the people should suffer, that he might divert them from desiring a king. And finally after discussing Samuel and the careers of the kings of Israel and Judah, Sidney sums up by saying: "That which is not just is not law; and that which is not law ought not to be obeyed."

No wonder then that Charles II did not object to republican Algernon Sidney's losing his head. For what Sidney advocated in a sense corresponds to what Gilbert Murray wrote recently in his "Liberalism and Civilization" when he referred to the Masaryk's statement that "no state or po-

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licy can prosper unless the groundwork is moral," that humanity is an international program and is "a new word for the old love of fellow-men."

As for us today, Jews must determine for themselves whether or not the respective governments under which they live throughout the world are based upon a moral and just groundwork. The founding fathers of this country discovered it in democracy after closely scrutinizing the Hebraic constitution. And Judaism has always taught that the "law of the land is Law" whenever it does not conflict with religious law and with the religious ideals of liberty and justice. It deplores modern racialism, for "all men are created in the divine image." It believes in equality before the law, for there shall be one law for the Israelites and stranger "who dwells in thy midst"—(*mishpat ehad.*) And with Jeremiah they affirm his counsel to the exiles, "and seek ye the peace of the city whither I have caused you to be carried away captive and pray unto the Lord for it; for in the peace thereof shall ye have peace." Nor do we overlook the advice of Rabbi Hanina, the Vice High-Priest, who said: "Pray for the welfare of the government, since but the fear thereof men would swallow up each other."

Judaism has been democratic in its ideals of fostering universal public education, in ascribing the highest compliment to a ruler in these words, "He did what was right in the eyes of the Lord." And Abbott, in describing the rights of man and our social duties as citizens in a democratic society, finds them most comprehensively and most concisely formulated in the Ten Commandments. There is enough in Jewish tradition, therefore, for Jews in America to guide themselves in democratic ways, — in the spirit of our religion and according to the best of our tradition.

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APRIL

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BROOKLYN JEWISH CENTER REVIEW

Vol. XX

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No. 34

ILLEGAL IMMIGRATION IN PALESTINE

THE Government of Palestine has recently embarked upon a new campaign to stamp out the so-called "illegal" immigration of Jewish refugees in Palestine. The severe measures taken against these unfortunates has aroused the indignation of the Jewish population of the country and has led to protests as well as strikes and hostile demonstrations in which the Jews of Haifa participated.

According to reports received in this country, the tragic plight of these victims of Nazi persecution is so great that when recently the Greek cattleboat "Assini" brought a group of such unwelcome passengers to Palestine, many of them tore off their clothing and screamed that they would rather be killed than sent back. Even the non-Jewish Palestinian magistrate, Bodilly, who heard a case of illegal entry, imprisoned some of the refugees instead of deporting them, saying "I cannot send you back to that hell." Another English magistrate admitted frankly that he was torn between two sentiments, that of a judge and that of a human being. The former requires, he said, a strict compliance with the laws of the country in order to discourage further arrival of illegal immigrants. On the other hand, he stated, "after listening to the heart-rending stories of the accused men and women, I have before me a vivid picture of the agony and pain they have gone through in these past few years. I can understand that when a government resorts to such cruel persecution of its Jews as Germany does there is little use in talking to the victims about law and order . . . It is possible that cases of this sort should be treated differently than by a literal adherence to the requirements of the law."

The dilemma in which the Palestine Administration finds itself is the direct result of the short-sighted policy

recently adopted by the High Commissioner, which almost completely closed the doors of Eretz Israel to Jewish immigration. No one with humanitarian feelings can class these unfortunates as criminals. They are a living example of a homeless people driven to desperation by a cruel and inhuman world.

In a brilliant article which appeared several days ago in the *New York Herald-Tribune*, the Hon. Duff Cooper, former First Lord of the Admiralty of Great Britain, made a powerful plea to England to open its doors to the refugees. "There are, he wrote, 'hundreds of thousands of homeless people whose crime is either that they have held political opinions of which

Hitler does not approve or that they have running in their veins the blood of the race which gave us the Bible and which is the object of Hitler's undying hatred. When the history of this dark period comes to be written and the relapse of so large a part of Europe into barbarism is recounted, other nations will be largely judged by the attitude that they adopted toward the victims of the new persecution.'"

It is in the interest of the fair name of Great Britain that not only England's gates be opened to these refugees, but those of Palestine as well. The civilized world cannot stand idly by and watch thousands of Jews forced out of Germany and driven from shore to shore while every avenue of escape is closed to them.

—J. G.

A CALL THAT TOUCHES THE HEART

OUR community is now in the midst of doing its share in the country-wide United Jewish Appeal to bring help and succor to our suffering brethren across the sea, and to aid them in their efforts to rebuild the Jewish Homeland in Palestine.

It is the first time in many years that we have a united effort, taking in all agencies—the Joint Distribution Committee, the United Palestine Appeal, and a new agency that is serving here in America, the National Coordinating Committee. The drive is for the largest sum that was ever attempted to be raised by American Jewry. But the needs that prompted this drive are also the greatest that have been known in Jewish history for many centuries. This is one time when words are hardly necessary to picture Jewish miseries and needs to any intelligent being. Everyone realizes the absolute necessity of this appeal. What

is essential is to make our hearts feel our duty in this critical hour.

I think I know the men and women of this community. I have seen them respond in other emergencies. I have the faith that they will not disappoint us. Every Jew worthy of the name of Jew, I am confident, will want to have a share in this great work of mercy and reconstruction. Every self-respecting Jew will want to have his name among those who have proven, by their response, that they have Jewish hearts, hearts that feel their people's sorrow and the need of easing their people's burdens.

—I. H. L.

"THE AMERICAN WAY" — THE ONLY WAY

THE stage and the drama do not often lend themselves effectively to propaganda purposes. The theatre-goer usually resents ideas and inferences that are directly hurled at
(Continued on page 19)

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

RECENTLY I had occasion to visit the home of one of our members, whose family had been afflicted by a great sorrow. Though belonging to the Center for quite a while, this was the first time that I had the opportunity and the privilege to meet this family and to speak to them intimately. I was immensely impressed by them, and before leaving I could not help saying to them: "You know, this is one of the bad features in ministering to a very large congregation. One does not get the opportunity really to know his people. We meet only in mass, never individually, never socially. How I envy the minister of the smaller congregation, especially the one in the smaller community who is away from the nervous existence of New York, who knows intimately each one of his members, who can address them by their first names, who understands their qualities of heart and mind, and who has the opportunity not only to enjoy their social fellowship, but, by means of that social fellowship, to influence them and their ways of life!"

They agreed with my observations, for evidently they too felt the advantage of such contact and fellowship, and, if I may be so presumptuous as to add, felt the better for our brief meeting that evening.

I mention this incident because it vividly brought to my mind a weakness in the function of the Rabbinate in a large community such as ours, a weakness which is difficult to remedy, and yet which must be remedied if the ministry is to be a truly successful one. Modern psychology and pedagogy tell us that all people—adults and children alike—are influenced not only by words that come from the lips, no matter how beautiful or eloquent these words may be, but by the force and the impress of the personality of the teacher, the leader or the guide. Now to get the impress of the leader's personality, we must have the opportunity to come into intimate relationship with him, to meet him socially,

to talk frankly about things that are of mutual interest. But here is where the difficulty lies. The minister in a large and active community is so overburdened with essential public duties, meetings and addresses in the interests of organizations and movements and drives, in addition to the many activities in his own synagogue that require observation and personal guidance—without mentioning the sermons that he must prepare if his pulpit is to be an effective one—that it becomes a physical impossibility for him even to think of social contacts with his people. It isn't only the members who miss it. The Rabbi misses it far more, especially if he is a social creature, as I personally happen to be, and if he does crave social contact, as I personally do.

Can a remedy be found? These members who are active in some phase of the synagogue or the Center work, who come to the institution frequently, do, of course, have opportunities to meet their rabbi, often in a more intimate way, as well as to develop a relationship that must be of mutual benefit.

But what of the others? What of the many who come to the institution only on red-letter occasions, when they appear as part of a large group? Frankly, I know of no definite solution. I do know this, that busy and pre-occupied as the rabbi is, he would be happy to find time, even at the expense of neglecting some important duties, for such social contact—at least once in a while—if it could possibly be arranged.

It is a difficult problem, worthy of much deliberation and serious thought. It is a problem which, I must confess, has often given me great concern, and it is for that reason that I speak of it so frankly.

Israel H. Levinthal

PALESTINE HEBREW UNIVERSITY CELEBRATES ITS 15th ANNIVERSARY

THE Hebrew University in Jerusalem, now entering its fifteenth year of existence, is continuing its program of activities with full force despite the disturbed conditions of the country. This Spring it will open a Post-graduate School of Medicine of the Medical Center. The Rosenbloom building, which is being erected to house the Institute of Jewish Studies, is nearing completion. Plans for the Agricultural College will soon be finished and the construction of a Museum of Jewish Antiquities is being projected. The faculty includes 34 distinguished refugee scholars who were forced to give up their posts in the universities of Europe. These men, besides finding a haven at the University, have greatly contributed to the intellectual resources needed by the University. Eighteen refugees have also been placed on the administrative staff of departments. Seventy-five per cent of the 810 students are from countries the universities of which have denied admission to Jewish students. The University has acquired an extra number of immigration certificates and provided for special scholarships, work and financial assistance wherever practicable. In this manner it is affording physical rehabilitation as well as educational opportunity to most of its students. The refugee scholars are making signal contributions to the University's progress in all fields. Much of the research done by the University is concerned with the development of the country and the control and prevention of disease.

At the eighth graduation exercises of the University 43 students received degrees. The number of graduates was twice that of the past year.

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SOME PROBLEMS OF MIDDLE CLASS JEWISH GIRLS

By EBRIA FEINBLATT

From the World War there accrued any advantages, the most outstanding one was the impetus to the new freedom of women. Forced to succeed the absent man power, women rapidly stepped from the kitchens and nurseries into the most divers occupations born of the necessity of the moment; and the step was a momentous one inasmuch as it was another event marking the end of the patriarchal influence in society upon women, and the inception of independence, both economic and social, with its price and its compensation.

Whatever trials, deprivations and slavery women suffered prior to their freedom and franchise, their lives were for the greater part either dictated or regulated for them. Their problems were to make a success of a standard and old way of living, not to create a new one; their problems did not go beyond the home and the radius of the family — and neither did their interests nor ambitions.

Today and in the twenty years following the war many changes have occurred in the pattern of living for the feminine members of the middle class. The other two great classes in society, the upper and the lower did not experience any radical differences in phase since the rich continued not to work and the poor continued to work. But in the homes of the middle class in America where the daughters, following European tradition, were reared with the sole end of marriage in mind, women's new freedom intruded, shaking conventions and traditions to their foundations, and creating a strange order in society whose fascinations were equaled only by their implications. Education and careers were born, vistas opened, independence undreamed of, suddenly became a reality; the young women of the bourgeoisie went to college and to work.

With the changed economic status of women arose the need of a corresponding change in their social status. A young girl who continued on to four years of college would more or less have to delay marriage, and of course, if she desired a career (Heaven help her!) marriage was indefinitely postponed. A woman who could achieve financial independence held a different

attitude to the question of marriage because economic security was not the all-important factor it had been to her mother; in short, a woman found her-

quires courage and determination to overcome or weather. The majority of her sisters fall into two categories: those who marry comparatively early

Woman Must not Try to "Rise above Herself, but Must Learn to Rise to Herself," says this Critic of the Overly Ambitious Middle-Class Jewish Girl, Particularly the Intellectual Striver.

self possessed of the opportunity for the first time in Western civilization, to direct her own life, and on entirely different plans than had her sisters of preceding generations.

Previously the family had played the main role in the life of women. Parents selected husbands and presented doweries, women acting as passive consenters or dissenters, as the case might be. In Europe, of course, this was the chief basis for a marriage: family arrangement. This tradition was brought over to America, and although modified, the family was still the prime mover in the shaping of the lives of the children, particularly in the homes where kinship was exceedingly deep rooted, where family ties were the strongest, that is, in the Jewish homes.

It is obvious that the changes in family traditions would affect those who were more tradition bound, those in whose homes there still dwelt people aged in the old country and before whom the departures from custom were almost incomprehensible and uncompromisingly tabooed. This was a struggle played out again and again in the stories of Fannie Hurst, Anzia Yezierska and other chroniclers of the East Side of New York. Conflict between the ghetto life and the life the young generation pictured for itself and struggled to attain, was the urgent problem confronting the intelligent Jewish youth which sought more and more to escape from the cramping mold of a way of life if not alien, then at least, not attractive.

SPECIFICALLY, the young Jewish girl of the middle class, if she does not wish to be bound by the limits of her class, finds herself face to face with a state of affairs which re-

and rear families, and those who continue to study, are interested in some form of professional work and consequently are apt to delay any union which must necessarily usurp time for their other activities. The former have performed an adjustment considered normal and healthy while the latter must either forego it or work out a slightly different and more difficult design for living. Inasmuch as the backgrounds of both are similar and the middle-class ideas of conduct equally prevalent, the girl who feels compelled to transcend tradition, is often compelled to submerge self and family under tides of misunderstanding and mutual grief.

An interesting, revealing spectacle is presented by many young Jewish girls with some artistic or intellectual talent who already in their high school days are beginning to find themselves not the picture their parents think they see, but strange, dreamy creatures whose hopes and aspirations are leagues removed from the ambitions of their families. On the whole, they wish to either become artists or writers, the former encompassing the fields of commercial art, and interior decorating; and the latter, the fields of journalism and feature writing. These are the two most popular modes of expression (in addition to the older profession of teaching, social work, etc.) because they are the newest — acting is a well-tried art and in music they are still unfertile. These are the girls who wish to leave middle-class restrictions for the free, unhampered life of the artist, and in the interim there ensues the struggle between the concreteness of their class and its demands and the evanescence of ideas culled from their reading and encouraged by the growing liberalism

among the "civilized minority" towards the freedom of women, inspired in part, by the practical example of the New Women of Russia.

By their first years of college these girls are already planning their lives and in a measure living them more or less like men. Intellectual freedom they have: the world's books are in their hands and all the avenues of thought are before them. Regardless of how reactionary or realistic some of their professors may be, the general atmosphere of the larger metropolitan universities is undampened by draughts of depression, and an air of irresponsibility plus encouragement towards a richer, fuller life as stressed by educators, prevails. Those girls who crave the stimulation of mental expansion revel in the numerous opportunities to gratify themselves. They associate with young men students on a basis of intellectual congruity, they see a great number of young men whereas their mothers were faced with a comparatively narrow field of male companionship due to conventions, poverty, and lack of the modern facilities which draw and throw multitudes of people together. And as a result they adopt a rather sporting, sophisticated attitude which is the natural reaction when there is a surplus and surfeit of anything. They no longer feel oppressed by the urgency of early marriage since their marriageable age has been raised considerably, and few of them and their middle-class boy friends have the means to do anything more than postpone the holy bonds, or forget them.

Through her years at college the young Jewish girl who seeks development and expression, finds it unstintingly in intellectual pursuits and associations, but is confronted with a rather insurmountable problem in regard to her biological demands. Many of the intellectual Jewish girls are not overwhelmingly rushed socially in college; they rather disdain the average social existence, the usual run of teas, proms and parties. They can neither afford nor do they care to join sororities which offer nothing more than social advantages. As a result they are thrown upon their own resources to find outlets for their emotional urges. How much of the latter is sublimated into participation in activities which are extremely exciting and call for a great deal of energy, emotional and nervous, that is, progressive and radi-

cal activities, is a question which many believe touches the situation of the emotionally unharbored girl. Be that as it may, the effect of these movements is to make women feel like comrade to man, rather than like wife and mother. Add to this the desire of the girl to be free, and the economic insecurity which prevents union, and we have the predisposing plus the immediate causes for her unbalanced life.

Those girls who fall in love during their college years are faced with the well-known conflict between their middle-class instincts and biological urge. For most of them it is hard to carry the problem home to parents who believe it is "just as easy to care for a well-to-do-man as for a poor one." If the couple cannot afford to marry, they generally, provided parental ignorance can be maintained, dispense with ceremony, and naturally, with children. Among the young, intellectual Jewish people today who have formed unions, legal or otherwise, during college or after, having offspring is the rare exception. Although in the majority of the cases the cause is poverty, genteel as it appears with its middle-class culture, often or not, childlessness is occasioned by the young woman who must work whether by now she follows the drift of her talents or not. The attitude towards family life and children having undergone such swift and subtle transformation since the war, with civilized "intelligence at the peak of its intensity finding no reason for children's existence," the young Jewish intellectuals in a perhaps complete revulsion against all middle-class compromises and frustrations, and being intensely intelligent and too deeply interested in ideas, find neither time nor inclination for such bourgeois occupations as breeding. This is not conceit, but rather a deeply seated sentiment today although reasons advanced may vary considerably, for when parental emotions and drives are uppermost, all barriers and drawbacks, poverty included, fly out of the proverbial window.

But the young girl who does not fall satisfactorily in love as early as her student days, must seek temporary, vicarious gratification of her instincts which are completely at variance with the morality she has been imbued with at home, although it may be crossed or neutralized with her knowledge of modern psychology, which offers an explanation and a so-

lution much more satisfactory than her parents' rationalizations. Those who are not repressed or fastidious, or who, not to overlook another class, are not too idealistic, go in for amorous pursuits in all varying degrees and with all varying results. Some temporary alliances provide enough for the pair to build a future upon, some dwindle and diminish naturally, some end disastrously. But the fact remains that these girls are not waiting patiently for the man whose educational and financial features are pleasing to their parents to appear upon the horizon, but are actively engaged in rounding out their existence, and that their young male comrades are encouraging, and understand this new, and seemingly irrevocable arrangement. In short, the so-called bourgeoisie conventionality and morality becomes for them merely a shell for keeping up appearances within their homes and before their parents et al.

How is contemporary love, how is modern marriage and morale to be revised in the letter as it has to such a gigantic degree, in the spirit? How is the middle-class Jewish girl of maturing age to adjust herself to the unbalanced, sexually barren life offered her as sacrifice for her desires for a career or as penalty for not having fallen in love or secured a husband by the time she has reached her early twenties? How is society to cope with this neurosis-paradox which must warp to some extent the outlook of such girls, particularly those of that peculiar brilliant intellectuality and preciosity, that cynically analytical and rational insight which characterize the sharply civilized young Jewess of today, representative of a culture two thousand years older than that of her Christian sisters? And how is society going to answer her quest for a mate who combines both the intellectual and economic requirements she must, as a highly refined, sensitive modern human-unit demand? There are countless numbers of such young Jewish women drifting about in our cities, searching for a stability such as practically no other "interests" or "fascinating jobs" or devout "art appreciation" can bestow. If they themselves happen to hold choice positions they are likely to be terrified at exchanging them for wifehood with young men who, while they may be intellectually on a par with them, nevertheless are

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THE TASK OF THE JEWISH SPIRITUAL LEADER

By DR. ISRAEL H. LEVINTHAL

(The following is a sermon delivered by Dr. Levinthal at the Special Convocation and Prayer Service of the Greater New York Rabbinat, at the Spanish Portuguese Synagogue on March 30th. The "Review" publishes the transcribed text because of the interest this sermon aroused—Editor.)

It is with a great deal of hesitancy, with genuine *emata d'Zibura*, that I approach this sacred pulpit. I must confess to you that I always have *emata d'Zibura*,—a deep reverence for my congregation; but I have a double portion of it today, for I realize that there is nothing that I can say to you today that you do not already know, and that you could not express far more eloquently than I possibly can. Indeed, when the distinguished head of the committee that arranged this service called and told me that I was to preach the sermon, I pleaded my incompetency, for well did I realize that there would be many here, who by their service and by their scholarship, were far more worthy to preach the message than I. It was only when he told me that it was a mandate of the committee, that I, as a humble soldier, obeyed. But as I stand here, there comes from my heart a fervent prayer, in the spirit of that prayer which the Jew to this day recites on his New Year on behalf of his *she-liach zibbur*, his representative in prayer, *horeni ma she-omar*, "Teach me, O God, what I shall say!" *Havineni ma she-adaber*, "Make me to understand what I shall speak!"

* * *

Colleagues, I need hardly impress upon you the thought that it is a great task, a heavy responsibility that rests upon us today. It was never an easy role to be the spiritual leader of one's people. You recall the statement of the Talmud, in which God is pictured as saying to the leaders of Israel: "Do you think it is just a position of honor or glory that I have given to you? *Avdus ani nosen lochem*, it is servitude to which I have placed you!" Yea, it is servitude—servitude in behalf of our people and our people's faith! If that were true in the past, how much truer is it today! Our

people's lives are broken and shattered. They stand there in so many lands, persecuted and tormented, the pariahs of this the twentieth century. Thousands of them find themselves in No Man's Land, sleeping like Father Jacob of old upon beds of rock. Yea, like Jacob, too, they find *naaseh ha-olam kulo k'min kosel L'fanav*, that the whole world has suddenly become like an iron wall before them. *Wohin? Wohin?* That is the tragic and agonizing question that keeps coming from their broken hearts and trembling lips.

And not only over there in the European lands, but also here, in this blessed land of America, thousands of our brethren stand spiritually depressed. A harsh *Yi-ush*, a feeling of despair, has come over them. They see only the blackness of the night, and there they stand hopeless, many of them faithless.

In these days, we, the spiritual leaders, must first of all bring to them the message of hope and courage; we must instill within them new strength and new faith.

And it is quite fitting that we bring to them this message at this season, the *chodesh ha-aviv*, the month of spring-time, which we ushered in just about a week ago, when we read in the Synagogue the words: "This month shall be to you the first of the months!" You recall, no doubt that beautiful interpretation given these words by one of the ancient masters. Moses showed this month to the Israelites and said to them: *ko-ze ti-heyu ro-im*, "you must see in this month the symbol of your own life and destiny!" *Hachodesh ha-ze lochem*, this month must serve for us as the symbol of Jewish hope. The winter, cold and dreary as it is, does not last. It may be prolonged, but it must pass and give way to the month of spring, when nature takes on new warmth, sunshine and cheer.

Rashi, the great commentator, tells us in the very opening sentence of his commentary on the Bible, that the Torah should really have begun with this chapter in Exodus because, as he puts it, *she-hi mitzvah, rishonah she-*

nitzavu Yisrael, "this is the first mitzvah, the first duty, that the Jew was commanded to observe!" I have a feeling that Rashi must have had in mind not only the offering of the Paschal lamb, which this chapter enjoins upon the Jews as the first *Mitzvah*, but like the rabbi of the Midrash, he too must have felt this was the first mitzvah, the first duty of the Jew throughout all the ages, to see his life in the light of this month of Spring-time. We have had many a cold and icy winter in Jewish life, when it seemed as if all nature were dead before us. But the winters passed, and the radiant sun of the month of *Aviv* shone once again in our lives.

And mark you, the Rabbis go further. "All other commandments that God gave to Moses," they say, *lo midbar imo elo bayom*, "He gave in the daytime, in the bright hours of daylight. *Ha-chodesh ha-ze her-oh lo balayo*." But this injunction of the month of spring he declared to him in the darkness of the night. What remarkable insight these sages display in these words. Yea, in the blackness of the night, when darkness seems to reign supreme, that is the time to emphasize the first mitzvah to the Jew—the darkness will pass, the icy frosts of hate and cruelty will give way, the springtime will come, and the light of the sun will penetrate the hearts of all men!

* * *

But something more is essential in these days. Not only must we bring to our people the message of courage and hope, but we must also give them an understanding of the true meaning of their suffering and their misery. How beautifully this was done by the great Einstein in that memorable address which he recently delivered over the radio. "In the past we were persecuted despite the fact that we were the People of the Book; today, however, it is just because we are the People of the Book that we are persecuted." That true revelation adds dignity as well as meaning to our suffering. It is not the Jew primarily as an individual who is hated, it is the *Book*, symbol of all

that is noble and sacred in life, which he gave to the world and for which he stands today. That is why Christianity, as well as Judaism, is reviled by those neo-pagans who would dethrone all the ideals that make life worth while. Our Bible makes the same analysis in even more striking words. In describing and in analyzing the battle which the Amalekites, the first anti-Semites in history, waged against the Jews in the wilderness, the Bible significantly says: *milchamah la Adonoy ba-amalek*, "the war which Amalek wages is against God." *Midor dor*, "in every generation when Amalek appears. *Ki yad al kes yah*, "for the hand of Amalek is against the throne of God!" That is the meaning of the attacks of the modern successors to the ancient Amaleks. It is a war to destroy God, to eradicate the throne of God from the hearts and minds of men. In this struggle the Jew is not only defending himself, he is battling in defense of God, in defense of civilization.

* * *

But even this is not enough. Something yet more is demanded of us in these trying days. Courage and faith and understanding are essential,—but all this alone is not sufficient. We must teach our people the great need for sacrifice if our people is to live and if our people's ideals are to survive.

Just last Sabbath, you will remember, we read in the synagogue the Biblical portion that deals with sacrifices. Many of you, no doubt, are aware of the fact that in the old life of our fathers in the East European lands, when a child who went to *cheder* was about to be initiated in the study of the Bible, his teacher would not begin with *Bereshtis*, the fascinating tales of the Creation and of the early patriarchs, not with Exodus, the story of the life of the Jews in Egypt and their emancipation. Every child began his study of the Bible with the dry and uninteresting pages of *Vayikra*, where he reads the rules and the injunctions of the various types of offerings. I have often heard modern pedagogues speak with ridicule and contempt of these old teachers, because, forsooth, they showed such lack of psychology as to teach a child of tender years these intricate and spiritless laws of sacrifices. These old instructors may never have heard of psychology, or of pedagogy, but it was a

deep-rooted psychological truth, which they sensed deep in their hearts, that prompted them intuitively to saturate the child's heart and mind with the underlying law of a Jewish life—the law of sacrifice. The child had to learn—and he could never be too young to begin, that to be a Jew meant that he had to bring sacrifices, that when one loves something or someone, he will be happy to bring an offering, as a living evidence of that love. The very word *korban*, sacrifice or offering, is derived, it has been pointed out, from the word *korov*, to be near, to be close. I know the theory of Semitic philologists, that this derivation refers to the man's coming near to the altar when the sacrifice is offered. But I believe that there is a deeper significance. When one is close and feels a nearness to a person or to an ideal, he will be willing, aye, even glad to make a sacrifice in their behalf.

It is incumbent upon us, the spiritual leaders of our people, to teach once again the lesson of *karbanot*, sacrifices. If the Jews of America are truly *karov* to the Jewish people, if they feel a spiritual and cultural nearness to them, if they want their people to survive, then they must be willing to bring a *korban* in their behalf.

Nay, more, they must be taught the true meaning of the word sacrifice. Merely giving a pittance is not a *korban*. Merely giving that which you regard as a superfluity, that which you do not miss, is not a sacrifice. The opening verse of this portion of *Vayikra*, which I have endeavored to interpret for you, gives us the true definition. *Adam ki yakriv mikem korban la Adonoy*, "When any man among you bringeth an offering unto the Lord." The Hebrew text here appears faulty. I am speaking to men, masters of the Hebrew tongue. Needless for me to point out to you that the word *mikem* seems to be misplaced. The text should have read *Adam mikem*, "if one among you," but instead it says *Adam ki yakriv mikem*. Ah, but it is not a mistake. There is a deeper meaning to these words than the ordinary English translation would make it appear. *Adam ki yakriv*, if one brings an offering,—if it is to be a true sacrifice, then *Mikem korban la Adonoy*, that offering must be *mikem*, of you, of your heart, part of your very self. Only then is it a *korban la Adonoy*, a sacrifice in which God himself takes a delight.

That is what we must demand of our people today. We have a sample of such *karbanot* in the many sacrifices that are daily brought by our heroic *chalutzim* and *chalutzot* in *Eretz Israel*. Theirs is an offering *me-hem* — of their very lives, to assure that Palestine shall remain the National Homeland of the People of Israel.

* * *

And lastly, one thought more must be emphasized. If our work is to be effective, if our task is to succeed, we must not only preach but stand before our people as living examples of Jewish duty today. Soon we will usher in the beautiful festival of Passover, when we shall rehearse once again the glorious story of the role played by the greatest of all our leaders and prophets, Moses. Do you recall how he started in his career of leadership? "And Moses grew up and he went out unto his brethren, and looked on their burdens." The Rabbis in the Midrash add to this picture. They describe in detail some of the horrors that he beheld. "He saw old men forced to carry burdens too heavy even for strong youths. He saw heavy loads upon the back of frail women, loads that strong men would find it difficult to bear. He saw little children forced to carry burdens too heavy even for able-bodied men." What did Moses do? Did he just moan and sigh at what he saw? Did he just preach to the weary sufferers words of comfort and hope? Aye, he did something more. *Haya nosen ke-sefav um'saye l'chol echod v'echod mehen*, "he put his shoulder to everyone's load, and helped each and every one to carry his and her burden!" What a touching picture is here revealed to us of Moses, raised amidst the luxuries of the royal palace yet running from one unfortunate to another, putting his shoulder to everyone's burden, helping them all to bear their sufferings. No wonder he was chosen by God for the task of Israel's leadership, for the Heavenly Voice might well say: Here is one worthy of leadership. He will win his people not only to the preaching of his lips, but by his own inspiring examples!"

It is hardly necessary for me to elaborate upon this theme. *Dai La-chakima be-re-miza*. To men of wisdom, such as I am addressing this morning, not even a hint is necessary. We will,

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AMERICA, I LOVE YOU!

By SARAH KLINGHOFFER

Breathes there the man with soul so dead,

*Who never to himself hath said,
"This is my own, my native land."*

THESE lines, by Sir Walter Scott, stirred Philip Nolan, the "man without a country," to the realization that love of country is the noblest emotion a citizen can cherish.

In her splendid autobiography, "A Peculiar Treasure," dedicated to the hope that the "reason for having written this book may soon seem an anachronism," Edna Ferber stresses allegiance to our nation and pride in our Jewish faith. With profound fervor, she reminds us of the significance of being both an American and a Jew. Her book is a moving portrayal of an American-Jewish family in the past half century, "and, as such, is really a story about America, which I know and love." Every line inspires us to a greater appreciation, a keener awareness of the precious heritage, the "peculiar treasure" which is ours as Americans,—democracy and freedom. Deeply aroused by events that have sharply challenged the American spirit of freedom, of tolerance, and of self-respect, she deplores the spiritual retrogression of the world. The insidious poisons of anti-Semitism, Nazism and Coughlinism, are slowly being injected into the veins of the free American people through the medium of the radio, a twentieth-century miracle. In spite of all this, writes Miss Ferber, the United States is still a haven of refuge for Jews.

Although "A Peculiar Treasure" is primarily a re-affirmation of the liberties enjoyed by those privileged to dwell within the boundaries of our great country, it is also "an unusual story of unusual success." It is a thoroughly likeable and human account of the achievements of an American-Jewish girl, whose struggle upward was interesting, gallant and ambitious. Its style is lively, charming, conversational; it is an honest, passionate "story of my life." Miss Ferber is deeply grateful for the bounties that have accrued to her as an American, a writer and a Jew. "A lovely life I have found it, and thank you, Sir." Pulsating with patriotism, "America first, last and always," the book might have been called "The

American Way," for there is a peculiar kinship between the German immigrant of yesteryear and that of a Jewess whose clarion song is a synchronization of "America, the Beautiful," "Hail, Columbia, Happy Land," and "My Country 'Tis of Thee."

Enriched by anecdotes of pathos and humor, each chapter proudly proclaims her Jewish heritage. "If I had to pick and choose among the religions I think I should choose the formal tenets of the Jewish faith. It is a simple, spiritual and uncomplicated belief in a single God." God is Good and Good is God,—this is the form of spiritual guidance Edna Ferber has followed. Jews must be proud of their race in the face of unparalleled, barbarous iniquities inflicted upon them by a Nazi-infested world, which may one day hide its face at the sight of the havoc wrought in its frenzied holocaust. New England awoke, horrified, after its orgy of witch-burning. Jews must continue to be proud. She says, in part, "I should like, in this book, to write about being a Jew. All my life I have been inordinately proud of being a Jew . . . I have felt that to be a Jew was to be especially privileged. Two thousand years of persecution have made the Jew quick to sympathy, quick-witted, tolerant, humanly understanding. The highest compliment we can pay a Christian is to say of him that he has a Jewish heart."

Anti-Semitism, she continues, is a habit, a way of thinking, handed down from generation to generation, which thrives on hunger, hate and unemployment. It is a form of mob psychology, led by the bigoted, the depraved the ignorant, which exposes the vilest traits of man. In comparing the spirit of the Jew and the spirit of the United States, she alludes to this country as "the Jew among nations." Both the Jew and the United States are subject to the same faults and virtues; both are maligned, envied and feared; and both are warm-hearted, over-friendly and colorful."

Illustrative of her revulsion against Communism and other forces she considers destructive, is her experience in Union Square, when she smashed

down upon an orator extolling Russian "freedom." "Have you ever been in Russia? If you tried to talk for two minutes there as you've been talking here you'd never talk again. Or in almost any other country besides this one. It may not be so hot here just now but at least they let you stand here and yell this stuff you've been giving out." She reflects somewhat bitterly that it has become fashionable to sneer at the United States, to scoff at our laws. They are termites who attempt to bore into the sound tenets of our democracy, threatening them with the scourge of Nazism, anti-Semitism, and Communism. We must reject all dangers menacing our bounteous continent, so firmly established by our ancestors. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation."

Alors, the life of Edna Ferber. Shortly after the Ferber girls were born in Kalamazoo, Michigan, the family moved to bigoted Ottumwa, Iowa, memories of which recall but adversity and illness. Here was born a determination to rise above the ugly monster of race prejudice and to "show 'em." And she did. Her mother, the "redoubtable Julia," was "a humorous, gay shrewd woman with an amazing sense of values . . . hardy, indomitable." About the early demise of her Hungarian-born father, who had come to America with much courage and hope, all ending in pain and blindness, our historian regrets her all too-brief contact with him. The Chicago home of the Neumanns, her grandparents, brings to her mind many anecdotes, deliciously Jewish. She remembers happy Jewish holidays and the particularly Jewish cuisine. Her unquestionable love for the theatre she attributes to them. Frustrated as an actress, a "blighted Bernhardian," she subsequently joined the theatre as a playwright, writing, in collaboration with George S. Kaufman, "The Royal Family," "Stage Door," and "Dinner at Eight," all successful plays about the theatre.

"A Peculiar Treasure" actually revolves about the "lovable, country town" of Appleton, Wisconsin, scene of her happy girlhood, although it draws vivid pictures from other locales. Appleton had no race bugaboos, — a marvelous camaraderie between Jew and Gentile prevailed. Four years of fun and some study at Ryan High School completed her formal education. Death was preferable to the simplest problem in algebra. She is reminded of the time when a group of prominent ambassadors, illustrious educators,—"and Edna Ferber," were honored with the Degree of Doctor of Letters. Dr. Butler of Columbia University, faltered when he came to her name. "Trained in the uh-m—schools of Wisconsin, and by the practical work of journalism." And so she was.

With her job as reporter for the *Appleton Crescent* began her career as a writer, and, in all the years since, she says, "I don't remember when I haven't been writing." Then followed more reportorial work on newspapers and on political conventions. Short stories and novels were tumbling from her typewriter, and, before long, "Edna's typing" became a *fait accompli*. All her experiences were reduced to writing. "Dawn O'Hara," "Fanny Herself," "Emma McChesney," "Old Man Minick," "Gigolo," — all were somewhat autobiographical. In "So Big," "Come and Get It," "American Beauty," "Cimarron," and "Show Boat"—each a literary and financial triumph—she has novelized geography, all having a regional setting. Laudations have been heaped upon her. Recipient of the Pulitzer Prize of 1924, she is equally proud of letters of praise from Rudyard Kipling and J. M. Barrie. Her books are required reading in many of our schools and colleges. She is generous in her tribute to her many friends, a list of whom is a veritable "Who's Who." For her lawyer, Morris Ernst, her colored cook, and the stoic Thespians who acted in her plays, she has the greatest admiration.

Having covered the globe pretty well in her travels, Miss Ferber decided to visit Palestine, "which I must see quickly, no matter how briefly." Palestine! She was thrilled by the miracles on land and sea the Jews have effected. "There I saw wonderful and touching things; I saw humans and growing things reaching up toward the sun and a new life." Ha-

dassah is doing nobly in the alleviation of physical suffering. She decries those enemies who are creating obstacles in the path of the brave Jewish tillers of an erstwhile barren soil. She is filled with compassion for exiles from European lands who find here, too, that all is not smooth for the Jew. "Where, then, is the God of mercy and justice? Where, then, is civilization?" Stamped indelibly in her memory is the look on the faces of these Jewish men and women of Palestine, a land which, they had hoped would be a peaceful Promised Land. Instead, they find Ishmael and Israel at odds.

She has encountered racial bias even among people presumably her friends, "little Hitler groups snugly seated in her lap." All over America some demagogue or other democracy-destroyer is spreading the poisonous doctrine of race hatred. Of the three "isms," she believes the Nazi plan will perish first, because of its brutality. Ironically enough, despite all the degradation and torture visited upon Jews in the present civilized world, Hitler has

helped to unite and spiritualize the Jews in the Diaspora. His auto-da-fé of the great works of our Jewish artists has not vanquished our spirit; we will again produce for the delight of the world Mendelssohns who will create new songs out of yesterday's sorrows.

Savagery has replaced in human hearts the *joie de vivre*. People have yielded to the dictates of a monster with a comic mustache, himself a subject for laughter. Miss Ferber is sorry for those who have not seen the world before 1914, a world of peace and happiness. "All my life I have lived, walked, talked, worked, as I wished. I should refuse to live in a world in which I could no longer do this. Since 1933 the whole German people have been slaves. And in those years not a line of beautiful poetry, not a page of stirring or important imaginative writing, not a piece of even great or good music, not a single fine painting has come out of the German nation." America, I love you!

BIKKURIM — 1939

BIKKURIM, the ancient agricultural festival which marked Shabuot, originally celebrated the ingathering of the first fruits of the field. On April 30, 1939, the Histadruth Hanoar Haivri will present Bikkurim, an evening of Hebrew Art created by the Hebrew-speaking youth of New York City. This presentation will represent the finest "fruits" of the artistic groups which have been developed by the Histadruth Hanoar Haivri. Amanuth—the Hebrew puppet theatre under the direction of Al Wallace, will present an original adaptation of the "Legends of Bialik." Kinnereth—the choral society developed by Moshe Nathanson, will present "Songs of Idelson." Rikkud, the interpretative dance group, directed by Corrine Chochem, will present a series of original dance tableaux depicting "Modern Palestine."

The development of these Hebrew cultural activities marks an important milestone on the road toward creative Jewish life in America. This fact has even greater significance when we realize that the American Jewish community is destined more and more to become the center of Jew-

ish life in the Diaspora. Despite the tremendous importance of these activities for the development of Hebrew culture and the preservation of our Jewish heritage, the financial and spiritual leaders of American Jewry have failed to realize their value and to respond to their needs. Yet, many youthful Hebraists, trained in American institutions of higher Jewish learning, have rallied to the call of this embryonic youth movement since its inception three years ago.

It all began quite inauspiciously with an amateur presentation of the Hebrew play "Amchah" in the fall of 1935 by a group of students at the Teachers Institute of the Jewish Theological Seminary. The first presentation was so successfully produced, that a second performance a few months later played to a capacity audience of 1500. Sensing the popular approval of this pioneer effort, and appreciating the excellent opportunity it offered for the creative expression of the talent latent in Hebrew-speaking youth, the group continued its work and gave birth to the Histadruth Hanoar Haivri. Immediately, there was a spon-

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TOWARD A FORMULA FOR JEWISH LIFE IN AMERICA

(Dr. Newman is a physician who lives in Danville, Virginia,—EDITOR.)

By DR. SAMUEL NEWMAN

THE spiritual case history of the average modern Jew is from Faith, imbibed or implanted during his early years, the Indifferentism and Rationalism resulting from the impact of humanistic culture and natural science upon his mind in later years. Even those who have retained their nominal affiliation with the synagogue have been a little hesitant about describing their religion in terms of pure faith. Faith, during the last decades, was not a word in good scientific standing. It suggested dogmatism; it implied a stubborn refusal to be open-minded; it was not thought to be the most fruitful approach to an understanding and comprehension of reality and the universe.

According to an influential — and fashionable — school of Jewish religious thought, Judaism was interpreted in terms of, and identified with, social justice and righteousness. Justice and righteousness were thought to mark and to delimit the highest and farthest goals of Judaism.

At the other extreme of the multi-colored spectrum of divergent religious opinion were those who viewed Judaism as a civilization, a way of life for a limited and delimited racial or ethnic group. To the exponents of this philosophy of Judaism, ritual and ceremonial had value neither as a sacrament or visible sign instituted by God by which grace was conveyed to the individual soul nor as a symbol of an abstract religious idea but as a framework for the preservation and transmission of a distinct folk life or culture.

A considerable number of Jews who drank deeply from the wells of western culture concerned themselves with the problem of Judaism not in a positive sense but in a negative sense. They sought plausible ways and means of disassociating themselves from Jews and Judaism without too much violence to their self-respect. Some luminaries in the firmament of western culture did not even shrink from cowardly compromise and base surrender to the dominant faith.

The cataclysmic events in Europe,

symbolized by the rise of Fascism and Nazism, caused modern man to re-examine his attitude towards religion and to realize that art and science, without leverage outside of themselves, are not sufficient to insure moral evolution of society; that without religious sanctions rooted in a firm belief of immortality, divine justice, and human responsibility to a universal God, the Nietzschean philosophy of force will ultimately dominate the world. Humanitarianism, the finest flower of the Hebraic prophetic genius, mediated into the larger world by Christianity, will, in a neo-pagan world, be considered, in the words of Hitler,

“ . . . a mixture of stupidity, cowardice, and superciliousness, which will melt away like snow in the March sunshine.”

In the light of recent events, the analysis of the Nazi movement by Calvin Hoover (*Germany Enters the Third Reich*—London, 1933) is not far from the mark. He states:

“The ambition of the National Socialist leaders to re-Nordicize Germany, to provide Nordic tutelage for the rest of Europe and to substitute the morals and customs of a tribe of warriors for those of urban capitalism, seems fantastic. It would be a serious error, however, to assume that because the purposes of the party leaders are abnormal, that they are non-existent. They may, indeed, be impossible even of approximate attainment, but they are wholly real in the sense that they are effective stimuli to action.”

The strutting and conquering legions under the sign of the swastika resemble in presumption, fervor, absoluteness, and mysticism, the conquering legions of Mohammed. Only by realizing and recognizing that Nazism is a resurgent pagan faith and not a temporary political expedient of an aggrieved people, can we adequately mobilize the forces of the world in battle against it. These forces, in the last analysis, must be spiritual and moral.

Jew and Christian must realize that

the issue is clear, sharp, and unqualified. Fascism repudiates what universalistic religion praises and praises what universalistic religion repudiates. It renders everything unto Caesar and calls Caesar God. It is a resurg-ing of barbaric tribalism, a raising of nationalism to the *nth* power, a denial of the universalistic community of mankind. It is proud, imperious, unrepentant, infallible, and defiant to everything outside and beyond itself. It worships itself!

Thinking Christians realize fully now that while the spearhead of Nazi persecution is directed against the Jew, its ultimate force will uproot the very foundations of democratic and Christian civilization.

The eternal Jewish verities must again be brought into sharp focus and reinterpreted by our leaders and thinkers in terms that the modern Jew can understand.

Inescapably and ultimately, the responsibility for the down-trodden, impoverished, and ruined masses of Jews in Central and Eastern Europe and for the thousands who are scattered all over the globe rests upon us, American Jews. As never before in our history, we are faced with the task and responsibility of creating an instrument of relief and reconstruction capable of coping at least with the most pressing and distressing aspects of the problem. Such a task and responsibility will surely deepen and galvanize our Jewish feeling and consciousness. But are we, in the midst of the bewildering and conflicting American scene, to transplant and perpetuate here a Jewish *volkgeist*?

Palestine occupies a tender and sacred spot in our memory and in our heart. Its rebuilding should not be motivated by dire necessity only but by a sublime urge to demonstrate both to ourselves and to the world that our creative power in transforming a miasmatic swamp into a blossoming country is still virile. This work, in behalf of which I bespeak the warmest cooperation and sacrificial help of every Jew, must be carried on by American Jews,

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THE DODGERS' JEWISH STARS

By BEN GOLDBERG

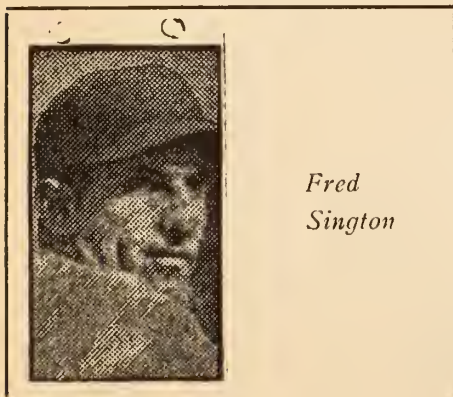
HAILED as one of the most improved teams in baseball, our Brooklyn Dodgers are back in town engaging in the opening games of the 1939 championship season. With a new manager at the helm, new faces and high spirits, the Dodgers really have hopes of crashing the first division this year.

The Dodgers are a greatly improved club. Additional strength in the pitching, catching, infield and outfield departments has shown results in the early season games down south, where Manager Durocher's charges came through with a fine record against the toughest opposition available.

Perhaps the strongest department the Dodgers have is the outfield and, here two of the outfielders are Jewish boys who seem assured of attaining stardom in the very near future.

The number of Jewish players in the National and American Leagues can be counted on the fingers of the two hands. The Giants have Harry Danning, the Red Sox, Moe Berg, the Senators, Buddy Myer, the Tigers, the great Hank Greenberg and Harry Eisenstat, a Brooklynite; the Phillies, Morris Aronovitch and the Dodgers are proud of listing Goodwin and Freddy Sington on their roster.

For years New York's Jewish baseball fans have longed for a Jewish star in the metropolitan area. Andy Cohen failed with the Giants, so did Harry Rosenberg. Eisenstat couldn't make the grade here in Brooklyn.



*Fred
Sington*

Now, Larry MacPhail, the Dodgers' chief executive, a master showman if there ever was one—has two such players here in Brooklyn, and they are two of the most promising newcomers in the big time.

MacPhail is shrewd enough to know the significance of a Jewish star in the Brooklyn ranks. A great many Jewish fans throng Ebbets Field, and a Jewish regular on his team would get them to come out more often.

In Rosen and Sington, MacPhail seems to have found the attraction. The two boys are colorful ball players and have a most interesting background.

Rosen and Sington are opposite types in many ways. Rosen is a native of Canada, one of the smallest baseball players in the league. Sington is a southerner, hailing from Alabama, and is perhaps the biggest man in baseball. Both are quiet, ambitious, highly popular.

"Goody" is serving his second full season with the Dodgers. He came up to the big time from Louisville and the experts seemed quite unimpressed when they saw him for the first time.

He was too small, they said, and didn't have the power and physique generally attributed to great left-handed gardeners. But he kept plugging away. And when the 1938 season ended, and the averages compiled quite a few of the so-called experts were astounded as they noticed his fine average.

He batted .282 for the entire season, quite an impressive mark for a newcomer. As a matter of fact he was above .300 all season, a late slump dropping his record. He was easily the best of the Dodger outfielders defensively, having a fielding average of .989 and what was more impressive, he tied the National League record for assists with 18. Twice last year he spoiled two no-hit efforts, making the only Dodger hits.



Goodwin Rosen

Rosen has relatives residing in the Crown Heights section of Brooklyn and during the season he lives there with his wife and child. In the winter he operates a sporting goods store in Toronto. He has been more than active in anti-Nazi activities in Canada.

Freddy Sington is a handsome man, six feet three inches in height, weighing 220 pounds, and one of the strongest men in baseball. He became famous in his college days at Alabama, when, as captain of the famous Crimson Tide, he led the football team through an unbeaten season and on to the Rose Bowl for another victory in the famous post-season classic. Sington has been acclaimed the greatest tackle in years, being the unanimous choice on all the All-American football selections.

In baseball, there were some who looked upon the quiet Freddy as a person who was capitalizing upon his football fame. But such was not the

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DISRAELI'S RACIAL BELIEFS

By MARK SOLITERMAN

(This is the fifth installment of Dr. Soliterman's study of the Jewish life of Disraeli.—EDITOR.)

DISRAELI'S philosophy of the Jewish fate, of Jewish influence upon the Western culture, and Jewish survival is intimately bound up with the importance of race as an historical factor.

Racial theories were much in vogue in the middle of the last century. The Hegelian theory of a mission assigned to every people with the highest assigned to Germany — the work of Count Gobineau, the Darwinian theory of species, the rise of the submerged nationalities in Europe, and not the least, the colonial expansion of the European powers in Africa and Asia, contributed a great deal to the racial megalomania of the dominant peoples in Europe.

Disraeli was undoubtedly affected by these ideas. For Disraeli race "is the key of history." To him history was often confused because it was written by men who were ignorant of this principle. "Progress and reaction are but words to mystify the millions. They mean nothing, they are nothing, they are phrases and not facts. All is race. In the structure, the decay, and the development of the various families of men, the vicissitude of history find their main solution. The individual character is but the personification of the race. All is race, there is no other truth. An unmixed race of a first-rate organization are the aristocracy of nature. Such excellence is a positive fact . . . perceptible in its physical advantages and in the vigor of its unsullied idiosyncrasy."

If Disraeli imparted to race the most important influence in human affairs, he was not at all interested in nationality. "Nationality without a race is like a smoke of . . . nargilly, a fragrant puff," he makes his character, Fakerdeen say.

In "Lothair" he describes a secret meeting of "liberators" of nationalities, and shows clearly their proclivities for oppressive domination. The German and the Italian nationalists then were already quarreling for the exclusive control of the seas.

Analysing the Jews he considers

them an unmixed race and insists again and again that they have never mingled their blood. "The Hebrew is an unmixed race," a distinction the rest of Caucasian races have forfeited. The Jews, the Mosaic Arabs, are the most ancient, if not the only unmixed blood that dwells in the cities. "The Children of Israel were originally a tribe of Arabia Petrea. They are Mosaic Arabs. The Jews are Arabs and Arabs are Jews on the horseback. The Arabs are always young; it is the only race which never withers."

The fact that the Jews are an unmixed race is for Disraeli of prime importance. It is the reason for their survival. "The mixed persecuting races disappear; the pure persecuted survive. Pure races of Caucasus may be persecuted, but they cannot be despised except by the brutal ignorance of some mongrel breed that brandishes fagots and howls extermination but is itself exterminated without persecution by the irresistible law of nature which is fatal to the curs . . . No penal law, no physical tortures, can effect that a superior race should be absorbed in an inferior, or to be destroyed by it." To the unpolluted current of their Caucasian structure, and to the segregating genius of their Law-giver, Sidonia, (a character in Disraeli's "Coningsby") ascribed the fact that the Jews had not been long ago absorbed among those mixed races who presume to persecute them, but who periodically wear away and disappear, while their victims still flourish in all primeval vigor of the pure Asian breed.

The extreme materialism of the age was repellent to Disraeli. He considered that it was the spirituality of man that raised mankind above the animal. Should therefore the spiritual be discarded, morality and ethics would be abolished too. Social life would then merely be based upon the survival of the fittest. In such a social order the brute would be the most successful and honored citizen.

If the physical happiness and material welfare are the only meaning of life, then all that man, and the Jews particularly, have endured for the

right to believe in what they thought to be true, would become perfect waste, if not nonsense.

In Disraeli's family such a philosophy could not obtain. They belonged to a persecuted people and the reminiscences of the Spanish Inquisition were alive in their memory. Spirituality was not a vain thing with them. Both Isaac Disraeli and his son Benjamin were indifferent to money, and held in aversion a life dedicated to the acquisition of wealth. Disraeli was a sensitive man and he resented deeply the unjust treatment to which he was subjected as a Jew, and it was only natural that he should turn to spirituality. The overwhelming Hebraic spiritual legacy provided him with a consoling philosophy and with a firm ground for opposition to a moral materialism.

Disraeli saw the emptiness and danger of a purely scientific approach to life. He rejected the belief of his time that science could solve all the problems of living. He could not resign himself to the idea that natural, unconscious forces should rule the world, and he thought that there must be a universal design. Design implied for him intelligence, and when he proclaimed that pure intelligence was consistent with good only, he revealed his high spirituality and idealism. He refused to call material comfort and progress civilization. He ridiculed the naturalistic philosophy of his time, which, under such high-sounding phrases as "the worship of nature," or "worship of the beautiful," actually meant a relapse into paganism, and he showed that it lead to degradation and to immorality. He rejected Bentham's positive philosophy of ethics, based on utility, and finally, he criticised the boasted idea of progress as conceit and illusion. Disraeli insisted upon the dignity of the human being, upon the spiritual and divine in man, and claimed that the Biblical conception of a man created in God's own image was the "charter of nobility of man," and "one of the divine dogmas" revealed in Palestine. "That truth," he said, "is the only security for civilization and the only guaranty of real

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JEWISH NEWS IN REVIEW

By LESTER LYONS

VIGOROUS denunciations of anti-Semitism and race hatred has recently been increasingly voiced by prominent clerical and lay leaders of the Catholic and Protestant faiths. Among the Protestant publications of different denominations which have emphatically condemned anti-Semitism are the *Christian Century*, *The Christian Advocate* (Methodist), *The Friends Intelligencer* (Quaker), *The Lutheran Herald*, *The Presbyterian*, *The Presbyterian Tribune*, *The Messenger* (Evangelical and Reformed), *The Christian Register* (Unitarian), and *The Living Church* (Episcopal.) The sentiment of the Protestant press generally has been expressed by *The Presbyterian* as follows: "One of the wretched things about this world of ours is the rabid anti-Semitism that is sweeping across the face of the earth. We are glad that the Presbyterian Church is making a determined effort to cement friendly relations between us and these people of God... Let us oppose anti-Semitism with all the faith and courage we can muster."

* * *

In a notable attack on anti-Semitism, Rev. Maurice S. Sheehy, head of the Department of Religious Education of Catholic University, cited many instances in which the Popes, from Gregory the Great in 538, to the late Pius XI, had condemned "that vicious form of intolerance known as anti-Semitism." After remarking that the early Popes had said nothing about anti-Semitism "since they themselves, like their Master, were Jews and subject to all the injustices heaped upon Jews," Dr. Sheehy said, "As a Catholic I salute the Jew as my spiritual ancestor, who preserved belief in one God in hard, cruel times, who worshipped and still worships the true God. We Catholics must then be both spiritually Semites and spiritually Christian."

* * *

The Court of Appeal in Posen, Poland has affirmed a sentence of seven days' imprisonment imposed on the editor of an anti-Semitic calendar who had been charged with insulting the Jewish religion by attacking the Talmud as an immoral work and quoting forged passages attributed to it. The trial attracted considerable attention

in Poland, some of the witnesses having been Rabbi Professor Moses Schorr, Chief Rabbi of Warsaw, and Father Trzeciak, the notorious Jew-baiting priest.

* * *

Six thousand Jewish families in Palestine have already registered for the adoption of German children. The Yishuv has not waived its demand for the entry of 10,000 German child refugees and is still hopeful of obtaining the quota. Miss Henrietta Szold recently remarked that children who left Germany for other lands besides Palestine, bid farewell to their dear ones with the following words, "We will see you in the Land."

* * *

One hundred and fifty boys and girls who recently arrived at Tel Aviv from Austria immediately left for various training centers located in the colonies and settlements of Palestine.

* * *

An Arabic translation of *Mein Kampf* was recently put on sale in Palestine for the nominal sum of 3 piastres (about 21c). Many copies are also being distributed free of charge. This translation conveniently omits the passage from the original which grades Arabs fourteenth in the racial scale.

* * *

During the past eight months Junior Hadassah sent over \$50,000 to Palestine. The sum is \$10,000 more than

WHAT DO YOU MAKE OF THIS?

Jewish benevolence is well illustrated by the following advertisement appearing in *The Jewish Chronicle* of London: "We want to do you a good turn. The 41st Hackney (Jewish) Boy Scouts are willing to offer their services to any charitable organization in North and East London; no job too big or too small."

that sent during the corresponding period last year.

* * *

In furtherance of the Youth Aliyah movement, Hadassah, the Women's Zionist Organization of America, is

arranging to transfer 234 Jewish boys and girls from Czechoslovakia to Palestine.

* * *

The Jewish National Fund has raised 150,000 pounds to date in a world-wide campaign for 500,000 pounds for the redemption of land in the Galilee district in Palestine.

STRANGE NEWS FROM THE BALKANS

The Bulgarian government is permitting a number of its farms to be used for the training of Jews in agricultural courses and has promised to employ as many graduates of the farms as possible. Over 100 young men from Sofia, the capital of Bulgaria, and the provinces are enrolled in those courses. The training is to be furnished by the American ORT Federation as part of its program for redirecting occupational life for refugees and other European Jews through vocational and agricultural training. The government's assistance to ORT is said by George Backer, the President of the organization, to be an expression of Bulgaria's realization of the role that the Jewish masses can play in the economic life of the country.

Because of the increasing interest of people throughout the world in Palestine matters, the Carmel Film Company of Palestine has decided to increase its facilities for turning out more newsreels of Palestinian events.

* * *

A "Ner Tomid" or Everlasting Light, which is to burn in the Memorial Hall of the Jewish Palestine Pavilion at the New York World's Fair, was recently consecrated before the historic Wailing Wall of Jerusalem. The flame, now being brought to America in a specially constructed vessel which will preserve it intact, is to burn at the Fair as a symbol of the undying faith of the Jews of the Yishuv in the future of their homeland. It will likewise commemorate those heroic men and women who sacrificed their lives in the upbuilding of Palestine.

Am imposing ten-foot statue of a Hadassah nurse which will stand at the entrance of the Hall of Health of the Palestine Pavilion at the New York World's Fair was recently dedicated before an enthusiastic gathering of 200 chairmen and guests of Hadassah.

SERVANT PROBLEM IN ITALY

Three Jews in Trieste have been fined 2,000 lire each for employing "Aryan" maids of Italian nationality. These are the first cases to have arisen in court under the Italian racial laws prohibiting such employment.

Mrs. Stephen S. Wise, President of the Women's Division of the American Jewish Congress, has announced the creation by that Division of a third house to provide temporary quarters for newly-arrived refugees.

The Polish Sejm, or Chamber of Deputies, has adopted a bill which will ultimately prohibit *Shechita*, ritual slaughtering of meat. The bill provides that the present quota of Kosher meat is not to be changed in 1939, but that the quota is to be progressively reduced from 1940 until the end of 1942, when *Shechita* is to be forbidden.

Mussolini has appointed a Supreme Council for Racial Affairs whose function will be to "guard the racial purity" of the Italian nation. The Council consists of thirty officials of various Ministerial departments, professors, and journalists. Its head is Telesio Interlandi, editor of an anti-Semitic periodical.

Various student committees of Rutgers University are planning to raise funds for scholarships to be given to two refugee students who are to attend the University.

Two important honors were recently conferred on Judge Louis Levinthal of Philadelphia, brother of our Rabbi. Judge Levinthal was elected by the Board of Trustees of the Jewish Publication Society of America as Chairman of the Publication Committee of the Society. During its fifty years of existence the Society has had only two chairmen of this committee, the late Judge Meyer Sulzberger and Dr. Cyrus Adler. Judge Levinthal was also

chosen to succeed the late Judge William Lewis of Philadelphia as Chairman of the National Administrative Committee of the Zionist Organization of America.

Declaring that it no longer intends to give free publicity to organizations which are un-American in scope and activity, the Pathe News Company has determined to cease showing pictures of Bund activities in this country.

In "disapproval of the Nazi attitude toward science and scientists," the Boston and Cambridge branch of the American Association of Scientific Workers has resolved to boycott scientific apparatus and supplies made in Germany.

Catholic, Protestant and Jewish leaders in all walks of life joined hands in sponsoring National Jewish Hospital Week which began March 27th. As explained by Paul Felix Warburg, Chairman of the New York Committee, "The National Jewish

RECOGNITION

The exhibition of famous and historic dolls which is to tour this country under the auspices of the National Doll and Toy Collectors' Club will include a collection of Jewish dolls dressed in authentic costumes.

Hospital is Jewish only in the sense that it was originally founded by Jews." The late Patrick Cardinal Hayes said that "The National Jewish Hospital is sectarian in name but non-sectarian in service. It represents the finest expression of Christian charity."

Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, has announced a significant program for the 1939 Williamstown Institute of Human Relations which is to be held under the auspices of the Conference between August 27th and September 1st on the campus of Williams College. The topics of discussion have been planned with the aim of mobilizing the three great denominations of this country for the defense of religious ideals and the promotion of understanding and good will among the different faiths.

A survey of public opinion conducted by *Fortune* discloses that anti-

Semitism is increasing in this country and that 83% of the votes cast on the question opposed modifying the immigration laws so as to permit the admission of refugees.

That Alaska may be a suitable place for establishing a colony for refugees is indicated by surveys being made there by Secretary of the Interior Harold L. Ickes.

A number of anti-Nazi pictures are being produced in Hollywood. One of them will be the story of Reverend Martin Niemoller, of the German Lutheran Church, who is now held in "protective custody" because of his fight for freedom of religion in Germany. The German press is boycotting American films, neither advertising nor reviewing them.

One thousand Spanish Jews in Rumania who refused months ago to support General Franco have been denied Franco passports. "You have gambled and lost," was the response made to them by the new Spanish minister. These Jews are now in danger of being declared stateless and treated as such by the Rumanian government.

One hundred and thirty Jewish families from Germany who had settled in Albania are being compelled to leave their new haven. It is also expected that 60 Jewish physicians and technical experts who had been given positions by King Zog will be ousted soon. Included among them is the renowned cancer specialist, Dr. Ferdinand Blumenthal, director of the largest hospital in Tirana.

THERE'S A JEWISH NEWS-PAPER IN GERMANY

Before the Nazification of the press in Germany, Jewish journalism there included some of the world's leading newspapers. Today the only Jewish paper permitted by the government is the *Jewish News Page*, a small publication distributed twice weekly.

Although the first anti-Jewish law in Hungary, provided for the dismissal of 1500 Jews from employment during the six months following its enactment, more than 5,000 Jews have lost their jobs as a result. This law is to be supplanted by one imposing more drastic limitation upon Jewish participation in the country's economic and cultural life.

BROOKLYN JEWISH CENTER ACTIVITIES

INSTITUTE OF JEWISH STUDIES SOON CLOSING SUCCESSFUL SEASON

This year's program of the Institute of Jewish Studies for Adults will close in the middle of May. Most of the classes have retained the full registration to the very end of the season and the teachers and instructors report great progress in the work done by most of the students.

Rabbi Levinthal, in co-operation with the teaching staff, is planning various improvements both in the program and in the work of our adult institute for the coming year and we sincerely trust that not only the men and women who have studied at the institute this year but many more will resume their studies at the opening of next season.

WOMEN'S LUNCHEON FOR REFUGEE FUND

Under the auspices of the Women's Division of the United Jewish Appeal (Eastern Parkway Section) a luncheon will be given at the St. George Hotel on Thursday, May 11th at 12 noon.

Reservations for the luncheon may be made with Mrs. William I. Siegel (SLocum 6-6716) or Mrs. Albert Witty (SLocum 6-0100.)

HEBREW SCHOOL TO HOLD GRADUATION EXERCISES MONDAY, JUNE 5th

The afternoon Hebrew School of our Center will hold its graduation exercises this year on Monday evening, June 5th. This event is so important that we are placing this advance notice in order that the members may reserve that night for the Center. A very fine program is being arranged, the details of which will be announced in the next issue of the *Review*.

CENTER RESTAURANT OPEN ON SUNDAYS

The restaurant of the Center is open to members and their guests on Sundays from 12 noon to 5 P.M. Excellent full course dinners are served at \$1.00 per person; also a la carte.

JOINT MEETING OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

The Board of Trustees and Governing Board will meet jointly at the meeting to be held on Thursday evening, May 4th, at 8:30 o'clock. Members of the two boards are requested to please reserve the evening and attend this important meeting.

BOARD OF TRUSTEES DINNER MEETING MAY 4th

The members of the Board of Trustees are requested to attend a dinner meeting which will be held at the Center on Thursday evening, May 4th, promptly at 6:30 o'clock.

CLOSING PROGRAM MEETING OF SISTERHOOD TO BE HELD MONDAY AFTERNOON, MAY 8th

The closing monthly program meeting of the Sisterhood of our Center will be held on Monday afternoon, May 8th at 1:30 o'clock. Mrs. Albert Witty, the president, is most anxious that all the women of the Center should attend this meeting of the Sisterhood and listen to a summary of this year's fine activities.

Mrs. I. H. Levinthal, the chairman of the Program Committee, has arranged a very interesting and worthwhile cultural program. Mrs. Emily M. Rosenstein will give a review of the recently published book, "Roots in the Sky" by Sidney Meller which has been well received by many critics, and Mrs. Morton Klinghoffer will give a summary of another book "Going Home" which has also achieved great literary success. The first of these books deals with the life of a Jewish family in the Western part of America, while the second book deals with the life of a German-Jewish family in Palestine. We feel confident that all present will derive great pleasure from listening to both of these talks. In addition a fine musical program will be rendered by Mrs. Henrietta Nachman Vogel who will give a number of piano selections. A social hour and refreshments will follow the meeting.

CLUB NEWS

The Junior League has had a number of stimulating discussions under the leadership of M. Balsam. An interesting musical quiz was prepared by A. Safier.

The Hakoach group arranged a bicycle trip on April 22. They were addressed by Dr. Benin on April 15th. They held a successful party on April 14th.

The Center Club completed its oratorical contest on April 14th. The general topic was "Great Jews." The winners were Kenneth Amer who spoke on Chaim Weizmann, Ozzie Schetzen who spoke on Mordecai Noah and Evelyn Brook who spoke on Baal Shemtov. Other topics were Einstein, Maimonides, Disraeli and Rothschild. The winners will receive books as prizes.

The Maccabees and Vivalets held a party on April 21st which was well attended.

SUNDAY SCHOOL NOTES

On Lag Bomer, May 7th, the oldest classes will visit the Jewish Museum of Ceremonial Objects at the Jewish Theological Seminary. The younger classes will hold regular sessions.

Preparations are being made for graduation on June 4th.

The best record in the Keren Ami project has been attained by Miss D. Feinberg's class.

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the receipt of gifts from the following:

Library

The Harrison family in memory of their mother, Esther Harrison.

Berenica Grayzel

Judah Klein

Ira Klein

Mrs. May Kauffman

BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Samuel P. Goldberg of 277 Eastern Parkway on the Bar Mitzvah of their son Daniel which will be celebrated at the Center on April 29th.

Applications For Membership

The following have applied for membership in the Brooklyn Jewish Center:

Berkowitz, Charles

Boxes Unmarried
Res. 1580 Carroll St.
Bus. 32 33rd St.

Proposed by Alex Bernstein
and Nat Lewis

Glaser, Murray K.

Teacher Married
Res. 612 Ocean Ave.

Proposed by Sam Schoenfeld
and Joseph Goldberg

Goldblatt, Sidney

Wood Products Married
Res. 2 Stoddard Place
Bus. 1155 Manhattan Ave.

Proposed by Nathaniel L. Goldstein

Grossman, Sidney

Baking Unmarried
Res. 388 Midwood St.
Bus. 382 Classon Ave.

ADDITIONS TO LIBRARY

Doctor Addams—I. Feinberg
Beware of Pity—Stefan Zweig.
Forever Wilt Thou Love—Ludwig
Lewisohn.

Jaffe, Miss Ruth

Res. 709 Eastern Parkway

Kramer, Norman E.

Govt. Married
Res. 1045 St. Johns Place
Bus. 270 Broadway
Proposed by Saul C. Cohen
and Saul Kaplan

Rutta, Thomas

Baker Unmarried
Res. 311 Rogers Ave.
Bus. 311 Rogers Ave.
Proposed by Lilian M. Lowenfeld

Stein, Irving

Unmarried
Res. 480 Montgomery St.
Bus. 550 7th Ave.
Proposed by Albert Goldstein
Byron Topol and Marcus Leavitt

Biography of Albert Einstein—Gard-
denian.

Song of the Valley—Sholom Asch.

Christian Only—H. Brown.

Jerusalem, A Novel—S. Lagerlof.

"TOWN MEETING OF THE AIR"

Every Thursday Evening
at 9 o'clock

in the Ladies Social Room of
Our Building

Next Meeting: May 4th

Subject:

"WHAT IS HUMANITY'S
GREATEST NEED TODAY?"

Radio Speakers:

PEARL BUCK

CARL SANDBURG

FOREST RAY MOULTON

FRANK KINGDON

SABBATH SERVICES

Kindling of candles at 6:31 o'clock.

Friday evening services at 6:30.

Sabbath services, Sedre Acharai and
Kidoshim, will commence at 8:45
A.M.

Class in Ein Yaakov under the
leadership of Mr. Benjamin Hirsh at
5:00 o'clock.

Mincha services at 6:30 P.M.

DAILY SERVICES

Morning services at 7:00 and 8:00
o'clock.

Mincha services at 6:30 P.M.

The Consolation of Beauty

THE tragedy of death is made less poignant when a suitable place for eternal rest is provided. The Brooklyn Jewish Center offers cemetery plots in one of the most beautiful locations in the country, the old Montefiore Cemetery on Long Island, and at very reasonable prices. For more information apply to the Office of the Center. (Phone PR. 4-1400.)

A FABLE OF FAITH

By RUTH BENJAMIN

(Pupil of Center Academy of the Brooklyn Jewish Center, Age 13)

IT was just a struggling community on the edge of the land, but so much faith, hope and love had been put into it!

Up at six every morning, work hard in the fields all day, songs and dancing round the fire at night, then bed. Up at six the next morning, work in the fields; on and on it went. It may have seemed a very ordinary routine life in a Palestinian *kevtza* to any outsider, perhaps even a very tedious and joyless routine, but to the small group of *chalutzim* who had come there so tragically stricken only a year ago, it was the very essence of life, hope, and the courage to go on living and hoping.

Five years ago they had all been part of a hard working but hopeful group of students in a great medical university in Germany. Then the blow came. All had staggered beneath it. The very foundation of their world

was rocked, and crumbled in ruin. All the aspiring hopes of the Jewish students were shattered. All hope fled as the beautiful university, their very reason for existence, was crushed under the thumb of the tyrant.

Heartsick and weary, the students huddled together in a hut on the desolate moors of Northern Germany. They lived there for three years, while the wars of hate, of race prejudice, of black crime, hissed and boiled around them. Perhaps I should not say they "lived" there, for such mental anguish, such torment of spirit, and such unceasing, tortuous, grinding work that they were forced to do for the few pennies that kept them breathing, could not be called "living," it was merely barely "existing."

Then one day a rabbi staggered to their door, weak from hunger and privation. He crumpled in a heap on the doorstep. They took him inside and

tenderly nursed him back to comparative health with their meagre supplies, little dreaming what rich rewards they would reap. In spite of their care, the rabbi one day contracted pneumonia, because of the dampness of the moors. As he lay on his deathbed he told them that they would find a bag of gold in the canvas sack in which he carried his few belongings. He told them to go with this to the Land of Promise, and help to build that land, so that their children might dwell in peace and plenty in the home of their fathers, the land of Abraham, of Isaac, Jacob and Moses. Then he died.

The students found the gold. It shone with a light that never before radiated from this battle-charred world's most common, yet most uncommon thing — money; for it was radiant with future peace and happiness.

The old rabbi's wish was fulfilled to the utmost degree. The students formed their own *kevtza*, and lived again.

It was just a struggling community on the edge of the land, but so much faith, hope and love had been put into it!

Luxurious Apartments

THE COPLEY PLAZA

41 EASTERN PARKWAY

facing the new million-dollar
playground and new library

NOW RENTING

Penthouse (Seven Rooms) and
Five and Seven-Room Suites

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EMDEE MANAGEMENT CORP.
587 FLATBUSH AVENUE
Morris Dlugasch, President
Telephone: INg. 2-7000

BROOKLYN ORT DINNER MAY 14th

The American Ort Federation will give a dinner in honor of the newly elected officers and directors of the Brooklyn Ort Society on Sunday evening, May 14th, at the Center.

Ort today maintains 330 trade schools and courses, industrial workshops, factories and farm colonies for both the refugees and settled masses in Poland, France, Germany, Switzerland, Roumania, Bulgaria, Lithuania, and Latvia.

In addition to Mr. George Backer, president of the Ort, the speakers will include Francois de Tesson, a member of the French Chamber of Deputies and of the French Ort Parliamentary Committee; Dr. Alvin Johnson, director of the New School for Social Research and founder and chairman of the University in Exile. Nathan D. Shapiro, a director of the society, will be toastmaster.

The dinner will also honor the following officers who were recently elected as the first officers of the society: Max Herzfeld, president, Sol Sussman, Jacob H. Livingston, Fred J. Zeitz, vice-presidents, Jacob S. Demov, secretary, Milton Stoltzky, treasurer.

The following members of the Center have been elected on the Board of Directors: A. David Benjamin, Morris Dlugasch, Barnett Gabriel, Moses Ginsberg, Jacob L. Holtzmann, Arthur Joseph, Samuel Lemberg, Joseph M. Schwartz, Nathan D. Shapiro, Dr. Moses Spatt, Solomon M. Strausberg, Harry Zeitz.

The Brooklyn Society is conducting a campaign for \$75,000. Mr. Herzfeld and Mr. Sussman are co-chairmen.

CENTER ACADEMY ACCEPTS REGISTRATION FOR FALL TERM

The Center Academy of the Brooklyn Jewish Center, nursery school to high school, is ready to receive applications for fall registration. Classes are restricted to sixteen children. Reductions in tuition rates have been made. The school invites and welcomes visitors. Call the office of the Center Academy—Pres. 4-1400—any school day between 9:00 A.M. and 4:30 P.M. for additional information and appointments. Vacancies are limited. Register early.

SISTERHOOD GROUP TO VISIT PALESTINE PAVILION

Members of the Sisterhood will leave in a group on Wednesday morning, May 17th at 9:30 o'clock from the Center building to attend the Jewish Palestine Pavilion at the New York World's Fair. After lunch they will attend the gathering of the Federation of Jewish Women's Organization which will take place at the Temple of Religion. Further details will be announced at the next Sisterhood meeting.

NOTICE OF UNVEILING

Members of the Center are asked to attend the unveiling of a monument in memory of our departed member, Mrs. Morris Katlowitz, as well as the monument in memory of her daughter, Mrs. Carol Katlowitz Batalsky. The unveiling of this monument will take place on Sunday morning, May 7th at 11 o'clock in the Brooklyn Jewish Center sub-division of the Montefiore Cemetery at Springfield, Long Island.

EXPRESSIONS OF CONDOLENCE

We extend our most heartfelt expressions of sympathy and condolence to Mr. Albert Witty of 240 Crown Street on the death of his father, Joseph Witty on April 24th.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

THE YOUNG FOLKS LEAGUE

announces the
CENTER PLAYERS

production of

**"THE LATE
CHRISTOPHER BEAN"**

Saturday Evening, May 13th

—and—

Monday Evening, May 15th

Subscription — 50c

Y.F.L. Invitation Dance following
each production.

Tickets now on sale at Information
Desk.

**PROCEEDS TO UNITED JEWISH
APPEAL**

"THE AMERICAN WAY" — THE ONLY WAY

(Continued from page 3)

him through the lips of the actor. That is why so very few plays that deal directly with current political problems, especially those that aim to emphasize one or the other of these problems are successful.

But this cannot be said of one play that is today attracting crowded houses in one of the largest theatres in New York, "The American Way." Written by two such well known and experienced playwrights as George S. Kaufman and Moss Hart, this work, though definitely aiming to bring home a significant conception of what America means and should mean to all Americans, does it so beautifully, so deftly and so interestingly, that the audience is fascinated, and only afterwards realizes what a poignant message it brings to all who would preserve the ideals that made the America we love.

After seeing the performance, one leaves not only satisfied that he spent a most enjoyable evening, but more convinced than ever that the "American Way" is the only way worth while.

—I. H. L.

PERSONALS

Mrs. H. Greenblatt left town for her summer home in Hunter, New York, where she will remain until the fall.

DISRAELI'S RACIAL BELIEFS

(Continued from page 13)

progress. Atheism may be consistent with fine taste, and fine taste may under certain conditions regulate a polished society; but ethics with atheism are impossible; and without ethics no human order can be strong and permanent."

Our own times show how much truth there is in Disraeli's words. Scientific and atheistic approach to life in Russia, Italy and Germany has degenerated into a hopeless ugly Machiavelism which has been hypocritically misnamed "paganism."

Lothair, who is one of his ideal characters, expresses Disraeli's secret thought by saying that man should find the solution of the perplexities of life in the "direct relation between the created and the Creator . . . In the meditation of the Cosmos, or in the divine reveries of sacred lands, the burden of existence might be endured."

With such a philosophy Disraeli could not but assign spiritual supremacy to Asia, and, particularly to Palestine. It was Asia that the Creator had assigned to visit, and in Asia He had ever conferred with man. The divine truth was sent forth from Mount Sinai. From Sinai "issue the principles which regulate human destiny."

God rules the world, not the blind forces. The spiritual is supreme, faith and ideas are above the material order. Natural equality does not exist, but men are equal in relation to God. These were the main features of his unrevealed Asian Mystery. The Hebraic legacy Disraeli called "Arabian principles. These have redeemed Europe from primitive barbarism. The manners of the Asiatic races are more in harmony with nature than the European "complicated conventionalism." But Asia is in decay and Europe in confusion. Europe has seceded from these principles and is unhappy.

Between "the Asian revelation and European practice there is little conformity." Europe has abandoned its name of Christendom and calls itself now "Enlightened Europe." The multitude moans and toils and cries in its frenzy to unknown gods . . . Europe's existence is a fever which it calls progress." The melancholy of the enlightened Europe is growing, "veiled, as it may, with sometimes a concealed bustle, sometimes a desperate

shipwreck gaiety, sometimes with all the exciting empiricism of science."

It is not the heritage of Greece and the Roman Empire which is vital to the greatness of a nation, but the Hebraic truths of the Old and New Testaments. "Power is neither sword nor shield, but ideas are divine." Asia can save Europe by sending forth a new thought.

If the spiritual is the dominant factor in human and national life, it is therefore not the great, often cruel, barbarian empires which add to human happiness and progress. All great things have been done by little nations. "It is the Jordan and Illyssus that have civilized the modern races." Without Athens and Jerusalem we would never have heard of Babylon, Nineveh, Cyrus and Xerxes. He saw an example of spiritual power in the majestic figure of Isiah, "struggling for the beautiful cause, the independence of a small state, eminent for its intellectual power, against the barbarian grandeur of a military empire."

Intrigue cannot free a nation. That system in Europe is the heritage of the "wretched eighteenth century." In that century "all faith in God or man, all grandeur of purpose, all nobility of thought, all beauty of sentiment shrivelled up. The dextrous management of a few individuals base and dull was the only means of success . . . The world has never been conquered by intrigue: it was conquered by faith."

In his inaugural address to the Glasgow students (Nov. 19, 1873) he warned them against the indiscriminate acceptance of the spirit of the age. The "spirit of the age" may be "unsound and an injurious spirit," and it may be a normal duty of man to resist it. He saw such an example in the crusades which devastated Asia, exhausted Europe and caused havoc to human life. Following such a spirit of the age a man may lose his life and estate with no further satisfaction than "having massacred some Jews and slain some Saracenes."

Physical happiness, he insisted, is neither the only nor the highest happiness. It is not a principle on which a "flourishing and enduring commonwealth" can be built.

With prophetic vision, he predicted that in a society where spirituality is

abandoned and therefore ethics are abolished the tyranny of a dictator will fatally enslave the people. "A civilized community must rest on a large realized capital of thought and sentiment. There must be reserve fund of public morality to draw upon in the exigencies of natural life . . . "A people who recognize no higher aim than physical enjoyment must become selfish and enervated. Under such circumstances some human progeny, distinguisher by their bodily vigor or by their masculine intelligence, or by both qualities, will assert their superiority and conquer a world which deserves to be enslaved. It will then be found that our boasted progress has only been an advancement in a circle, and that our new philosophy has brought us back to that old serfdom which it has taken ages to expiate . . . The spiritual nature of man is stronger than codes or constitutions. No government can endure which does not recognize that for its foundation, and no legislation lasts which does not flow from that fountain. The principle may develop itself in manifold forms, in the shape of many creeds and many churches; but the principle is divine."

PROBLEMS OF MARRIAGE AND THE FAMILY

MONDAY, MAY 1st

Rabbi Leon Lang

Director, Newark Jewish Inst.
on Marriage and the Family

"The Jewish Concept of the Family"

Dr. Maurice Karpf

Director, School for Jewish Social
Work of New York

"The Economic Foundation of the
Family"

ARTHUR JOSEPH, Chairman

MONDAY, MAY 8th

Rabbi William F. Rosenblum

Rabbi Temple Israel, N. Y. C.

"The Problem of Divorce"

Hon. Jacob Panken

Judge Domestic Relations Court

"The Legal Foundation of Marriage"

MRS. ALBERT A. WEINSTEIN

Chairman

All meetings begin promptly at 8:30 o'clock. Please come on time; doors will be closed during lectures. Admission free by tickets to be obtained at the information desk.

TOWARD A FORMULA FOR A JEWISH LIFE IN AMERICA

(Continued from page 11)

not necessarily under the banner of Jewish nationalism, but under the compulsion of a complex of sentiments—philanthropic and religious—and as a challenge to our pride in the unfolding of the Jewish constructive and spiritual genius.

The nurturing of a positive attitude towards Palestine in the American Jewish youth must not necessarily be motivated by a sense of racialism or nationalism. The historico-religious motive should be a sufficient lever to move our hearts and emotions. Palestine surely can not mean less to us than to Christians who have dotted with churches and other institutions every span of available soil in Palestine associated with their Saviour. Why should we, Jews, not dot every span of available soil in Palestine with blossoming groves, thriving settlements, schools, and all the implements of modern civilization because of our association with Palestine as the cradle of our people and our faith, which served as the fountainhead for two other great universalistic religions—Christianity and Mohammedanism—without fearing the reproach of divided allegiance?

A definite formula for Jewish life in America can not yet be enunciated.

It is regrettable that some of our Jewish leaders are endeavoring to congeal Jewish life in definite molds—Reform Judaism, Conservative Judaism, and Orthodox Judaism. Such a view of Jewish development in the American scene is narrow and fraught with danger of encouraging sectarianism, which may ultimately lead to atrophy and death of one or more components. Greater intermingling and exchange of ideas and attitudes on the part of diverse Jewish elements and between Jews as a whole and the non-Jewish world is necessary before the direction of our ultimate destiny on this continent can be discerned.

At present, a tragic fate has given new meaning and new value to our existence. In the religious sphere, we must stress the facets of similarity and the hubs of common action with other religious groups. In the political sphere, we must serve as the vanguard of those who struggle for justice and equality. Our very existence is predicated upon justice and equality. Dictatorship of any kind, totalitarianism in any sphere of human endeavor, is a menace to our existence. We are a living manifestation of the principle of democracy and a recurrent sacrifice upon the altar of human freedom. This is our immutable fate and destiny.

BIKKURIM – 1939

(Continued from page 10)

taneous growth of branches throughout the city.

A novel youth movement had arisen on American soil. Dynamic in its ideal of creating in America a genuine and natural Hebrew environment, and zealous in its aim to spread Hebrew culture as the basis of a living, creative Judaism, the Histadruth began to crystallize its ideology and to plant the seeds for further development. The amateur theatrical troupe became a semi-professional company under the name Pargod, whose appearances were enthusiastically welcomed by the Hebraists of Boston and Philadelphia. The publication of a monthly, *Niv*, was undertaken to foster the creations of young Hebrew writers and to serve as an organ of expression for this new youth movement. Soon Kinnereth was organized to develop the talent of youthful Hebraists interested

in the study and singing of Palestinian songs. When, in the Spring of 1937, the first Bikkurim was planned, two new artistic groups were organized: Amanuth, the puppet theatre and Rikkud, the interpretative dance group. This first Bikkurim presented the first "fruits" of this pioneer effort to create new values and to strike new roots in American Jewish youth. The overwhelming success of this night of Hebrew art definitely established the need and desire for a dynamic Hebrew youth movement in America.

For two years the Histadruth Han-oar Haivri has been quietly nourishing its youthful exuberance, clarifying its ideology and strengthening its position. Last February, at the national conference in Cleveland, plans were laid for expansion in the smaller Jewish communities.

THE SUPREME TASK OF THE JEWISH SPIRITUAL LEADER

(Continued from page 8)

because we must, set an example to our people of genuine service and sacrifice, and our people will follow our leadership, because they will see in us the true successors of Moses—the ideal leader of his people.

God grant that we shall successfully perform the great task, the heavy responsibility that rests upon us. May we, by the conviction of our teaching and the force of our example, rouse American Jewry to do its full duty to its stricken people, and then, with God's help, we may be privileged yet in our day to usher in a new Passover which shall mark the emancipation of Israel and of all humanity. Amen!

THE DODGERS' JEWISH STARS

(Continued from page 12)

case. After playing minor league ball in the Southern Association for two seasons he was bought by Washington and remained with them awhile.

However, he was not quite ready for the big time and was sent back to the S.A. Last year he batted .313 there and was bought by MacPhail at the end of the season. He came to Brooklyn in the closing weeks of play and immediately impressed by his power at the bat.

A right-handed hitter, Sington began belting the ball to the far sections of the park, and this Spring commanded much attention at Clearwater, where again his batting eye and long drives attracted all eyes.

For a big man, Sington is a good defensive fielder and has a strong throwing arm.

Rosen and Sington are expected to win more than a few games for our Dodgers. They will not be lacking in support, for Brooklyn baseball fans, the best in the country, are more than anxious to boost the two youths along in their diamond endeavors.

Strange it does seem that these two fine Jewish players should be fighting for positions in the regular Dodgers lineup. But since Rosen is a left-hander and Sington right-handed it may be that both may break in at the same time. Perhaps with their presence the Dodgers can really do away with that time-worn cry of "Wait till next year."

Some Problems Of Middle Class Jewish Girls

(Continued from page 6)

unable to achieve "prestige" jobs — simply because they are not available. And if, unfortunately, all the economically eligible men they meet belong to the business-men class, a sphere with which they can hold no traffic, they cannot marry there, either. Thus the constant conflict: the desire for the superior man who is also a good provider.

An observant editor once remarked that if there were many boy poets in high school and college there were certainly twice as many girls who were sensitive to moonlight and love, and sang of them in secret or otherwise. And it is no exaggeration to state that there are probably as many young Jewish girls of cultural attainments as there are young Jewish men of the same type. The reasons are unimportant; the disproportion is not, and makes the resultant problem of mating more serious because the sphere of eligibility, already narrowed by economic limitations, is further undermined by intellectual limitations. The only solution seemingly then, inasmuch as it is supposedly easier to increase a man's wage than his gray matter, is to seek for such economic balance as will at least provide for an enlargement of the circle from which husbands and lovers are drawn.

Although ultimately the problem develops into a personal one, conditioned by individual temperament and circumstances, the conflict facing the young Jewish girl is that of breaking away from the ideology of the middle-class while she is still in it. Here is an example typical of this situation. A lovely twenty-three-year-old of highly cultured parents and herself employed in an important position, X is faced with reconciling the social philosophy of the day with her own emotional make-up, which may be best described as "the eternal feminine." Sensitive, romantically idealistic, she finds herself unable to follow the single standard. She has been reared in a very modern household where none of the old conventions and traditions hold sway; allowed the very best cultural and social training and atmosphere, talented and brilliant by nature and greatly popular with men, she nevertheless finds herself at twen-

ty-three deeply bored with her existence because a strong heart interest is lacking. Still enrapt in her first love which came to naught several years ago, and dreaming of another equal to it, she is forced to try to lose herself in a great deal of outward social clatter. Fortunately, her well-balanced disposition keeps her from becoming neurotic. It may be contended that middle-class society is not in any way concerned with this form of moral cowardice, a typical individual problem in adjustment, that it is not to be blamed in one way or another for personal tangles, and that if X has been unable to form a happy or satisfactory alliance up to now it is a matter in which no one else outside of herself and the men involved can participate—surely, not the middle-class. And so it may be claimed that X can only continue upon her way until "the right man" for her comes along, that is, if she cannot be content with half a loaf!

It has always been the privilege of the two extreme classes in society to have a freer field of action than that class which is hemmed, as it were, in between. The very rich and the very poor, seeming not to have to answer to anyone higher or lower, have always had more power to be and to express themselves than the bourgeoisie; on one hand, there was the power which came from the money and position which could create its own spheres, and, on the other hand, the power which came from being a class which had the freedom of being almost completely ignored in matters both of society and state. And thus today it is still the girls and women of the two extreme classes who can take the easier, and perhaps, the quicker way. The very wealthy girl and the very poor girl know they are pretty certain to marry within their own class; for one it is suicide socially, for the other, practically an impossibility, to mate beyond their boundaries. But the middle-class girl is encouraged by her middle-class parents to deliberately look out beyond her gates — and in most cases—into the eyes of a young Jewish professional. It is in this way that she may elevate herself above her former position, that of being the daughter of a petty business man.

Those Jewish middle-class girls who, by a felicitous combination of temperament and circumstance, form satisfactory alliances with up and coming professionals, we are no longer, for the purposes of this article, concerned with. We then have for next consideration that group of girls who intellectually have progressed far beyond the limitations of class-ideology but still remain, because of family or financial circumstances, economically middle-class. Their Jewish sisters who come from the poor working class and have allied themselves with radical movements find their mating problems comparatively simpler merely because the economic status of their husbands is not as important as it is to the former, and the chief reason that it is more important to the former is that families still cling to middle-class economic standards. Thus contradictorily situated: culturally above the class and financially bound to the bourgeois families, this type of girl faces the hardest problem of all her sisters—that of rising above a background which, unless she deserts or eschews it completely, must remain pretty nearly the same regardless of her change in fortune—for we know too well that neither money nor prestige are able to create those transformations in breeding and quality which we hold necessary to distinctive society.

SEEMINGLY the only solution for this problem, as long as social standards remain the same, might be for the middle-class Jewess to step back and ask herself as she looks all around her: "Just what is it all about? What am I so frantically striving for that my whole being is concerned with achieving recognition regardless, almost, of price?" And, nine chances out of ten, if she is honest with herself, the answer will be: "I want to rise above my environment in order to enable me to meet the right people in whose circle I may perhaps in time meet the right man—a man I might otherwise never have the occasion to meet."

In short, in very few cases does the middle-class Jewish girl pursue a career arduously per se; it is, at the beginning, a substitute for something

else which is, at the end, a most desired substitute. And, of course, the substitute is a happy marriage. The fulfillment that a career alone cannot give is brought by love—but, unfortunately, the fulfillment that a career can bring causes many women to weigh it in the balance with love, for they are convinced that marriage alone is not enough.—Take the case of Y, a brilliant, provocative young girl writer. Before Y achieved any position she was employed in ordinary office work. At that time she was sought after by a talented young research scientist to whom she was decidedly attracted, but because she had not yet achieved recognition, because she had not a position which could be compared with his, she refused to either marry him or become his mistress, feeling that if they should ever have to part she would have nothing left to turn to. Now the scientist has married, and Y has discovered that she was and still is desperately in love with him. An adult intelligence, she deliberately threw love and marriage away because her ego-equilibrium might have been upset, because she tried to take out “insurance” against “discard.” Although Y may be applauded for her courageous, rational, civilized stand, it seems like a poor commentary on feminine emancipation that an extremely intellectual and modern young woman should make as bad a bargain with love as a Victorian maid who would pine away and die after she had lost her virtue. In short, we have here an example of a seemingly unchanging female characteristic, the desire for security in one form or another—the eternal feminine yearning for virtue or betrayal compensation. It is this example of modern womanly intelligence which might incite many to feel that perhaps “the world well-lost for love” was not such a ridiculous romantic extreme after all, that the heroines of history and legend who killed themselves for love were perhaps not a great deal more childish than the calm, reasoning feminine creature who kills love lest her ego or pride be killed. It is this kind of intensely developed reason which has so far departed from that which we call natural, that destroys an emotionalism which was considered necessary when love was believed to be its own reward, worth dying for. Certainly we would hardly encourage a return to the mere adol-

escence of “Romeo and Juliet,” but neither should we condone the heightened sense of adult egotism which in order to insure itself against injury throws away the more basic need for the figment (pleasurable enough as it is) of “recognition.” If this be maturity then it has come at too high a price. Obviously the woman who has a talent or occupation or interest outside of her marriage and home is an infinitely better rounded person than her more restricted sisters and not so prone to unhappiness if she loses her husband or children, but it is the simple truth that no work alone can be both bread and wine for a woman, and that she is deliberately robbing herself if she sacrifices one for the other.

The case of Y is interesting because it typifies the behavior of a strong individualism and will. An extremely dominant personality, a natural leader, Y must always in her friendships with men try desperately not to be bested in either discussion or relations—and this only because it hurts her ego and pride; it is their death for her to be proved wrong in anything. What sort of perspective can Y have, then? Can it ever rise higher than her own personality? How can she ever hope for contentment for herself or for the society in which she is so intensely interested if she is not even big enough to put the truth above her own desires to impress, to conquer? In short, in the character of Y we have the clue in varying degrees to the solution of the problem of the middle-class Jewess. The offspring of a race and class which *want* intensely, she has first to sit down and calmly evaluate the scene around her and decide if she really wants that which she has been taught to want, and what she sees so many wanting about her. She has to try and grasp the real values from the false and superficial—and understand that all striving is in the end only for peace. She has to relax both physically and mentally and realize that much of her hectic activity is for naught, that it is merely cluttering up valuable silence and waiting in which she might grow internally to a point at which most of her present worldliness and practicality may prove to be relatively unimportant. She must realize that if she allows her own relaxed, unwanting, will-less being to develop instead of embedding it deeper with layers of acquired “sophistication” and petty materialistic aims and

mere man-made significance, she will find that the classlessness that she wants to achieve is her own *ewig-zeitliche*, the eternal, universal, constant womanhood which was the first and will be the last. In short, instead of trying to rise above herself, she must rise to herself.

Without realizing it, what the majority of women—as well as men—seek in their mates is both complement and supplement of their selves. But, unfortunately, they seek a complement and supplement which corresponds to the *ideal* of their selves, in other words, to the better or higher type of person they would like to be or fondly imagine they are. Without seeing themselves as they actually are, and picturing themselves as they wish they were, they yearn for or demand a fulfillment for their ideal-persons from others who, in turn, are probably as deficient and as searching as themselves. Too often the young woman does not know if she actually has enough to give the man who will answer the wish-picture of herself. Briefly, she demands from him *now* that which she may be ten years *hence*, not appreciating the fact that if he were already what she wants he might be too far ahead to give her any or even due notice. Somehow she must discover the balance which will lead to an adjustment which alone makes for happiness. All she wants and needs she contains within—she has but to allow it free-play instead of barricading it with feverish activities. Highly over-civilized, she perhaps does not realize consciously how weary she is of straining and striving—and for what? For still more strife and strain. And true recognition for herself will come when she achieves true recognition of the world and all that's in it, when the fleeting, fighting man-made desires are accurately appraised. When that appraisal really comes she will find that she has the understanding which sets free, and the equipment to really live and love. For at that time she will be capable of coming as close to the absolute as is possible for we humans who always have so many years of misguidance and misinformation, and faulty education and environment to undo.

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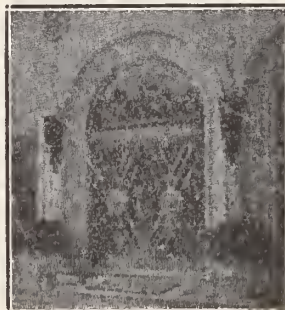
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BROOKLYN JEWISH CENTER REVIEW

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"If I Forget Thee, O, Jerusalem—"

THESE words are written under the impact of the White Paper on Palestine which the British Government has just made public. While the first reaction is one of unrestrained indignation, and a feeling of intense outrage, a calmer consideration of the new policies leads one to conclude that Chamberlain and MacDonald are not England, and that the people of that country, if they had an opportunity to express themselves on this subject, would not countenance this most flagrant violation of a solemn promise. We remain the friends of that England which gave us the loyal support of Lord Balfour, David Lloyd George, Josiah Wedgwood and a host of others. In these tragic days for our people and for our people's fondest aspirations we are grateful for the historic friendship of the English people, its present leaders notwithstanding.

Despite all warnings and pleadings the British Government is bent upon the termination of the Mandate which pledged the establishment of the Jewish National Homeland in Palestine, and create, instead, an "independent" Palestine State with a Jewish population limited to one-third of the population of the country. The Jews are to be relegated to a minority status in the national homeland which was promised them by the whole civilized world. Arab terrorism has emerged triumphant, and once more the world is given an exhibition of the value of brute force. The Jews will be placed at the mercy of the Mufti and his gang of terrorists as a reward for their years of sacrifices in blood and in money. It was the Jews who built a modern Palestine out of wastelands. For more than twenty years they were the only constructive force in Palestine, working heroically despite obstructions from the Mandatory Power and the snipings of the Arab brigands.

The issuance of the White Paper leaves the problem of Palestine far from solved. Great Britain will not have satisfied the demands of the extreme Arabs, who will most likely continue their destructive tactics. On the other hand they will find world Jewry rejecting, as one man, the betrayal of a down-trodden people's only hope of salvation. We cannot meet force with force. We will not resort to the methods of the Arab bandits. We will, however, use what means we have at our disposal to arouse the little that is left of the world's con-

science. We will continue to rebuild Eretz Israel, and to fight for our rights in that country as we have never fought before. The brave Jewish pioneers in the Holy Land will need our support in the desperate struggle they are now facing, and we shall not be found wanting.

The Zionists of America have again taken up an old battle-cry in this crisis. It is: "If I forget thee, oh Jerusalem, may my right hand forget its cunning!"

So long as Jews have this passion for their homeland they will never relinquish Eretz Israel.

—J. G.

Sinnah to Sinai

THERE is a striking observation of the ancient rabbis in connection with the festival of Shabuoth, which we shall usher in the coming week, which seems to go to the very root of the Jewish problem. The festival, as the reader well knows, commemorates the giving of God's Law on the Mountain of Sinai. The rabbis, in their quaint way, ask the meaning of the word *Sinai*. "Whence did the mountain derive this name?" In answer, they connect the word *Sinai* and *sinnah*-hatred, and they tell us: "On that mountain, on which God's Law was proclaimed, there descended the *sinnah*—the hatred of the evil forces in mankind."

What a keen observation on the whole problem of anti-Semitism this is! What the anti-Semite hates is God's Law,—the law of justice and righteousness, of truth and love between nation and nation. He hates the Jew, because the Jew was the instrument that brought this Divine Law into the world. He has the *sinnah*, the hatred, because he cannot forgive the Drama of Sinai. That is why anti-Semitism must be the fundamental

doctrine of every government that is based upon the rule of hate and force.

But just because this is so it is all the more necessary for us Jews today to understand our role and our historic destiny. Despite the challenge of all the evil forces in the world, despite their ever growing *sinnah* to *Sinai*, we must rededicate ourselves to those ideals that were proclaimed on Sinai's heights, and like our fathers of old we, too, must say, *na-a-seh ve'nish-mah*, "we shall do and we shall hearken to that Law," which alone can bring true civilization to all mankind.

—I. H. L.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

It is generally the function of the rabbi and the preacher to reprove his congregation. It is his duty to observe closely their faults, their failings, their shortcomings, and to bring these vividly to their attention so that they may rectify their conduct. In fact there is a classic statement by Rashi, the great commentator on the Bible and the Talmud, which defines the preacher in these words: "the man who cries out against the faults and makes the people hear words of reproof,—and in modern language he is called *Prediger* (Rashi to Exodus VII. 1)." That is the primary function of the true *prediger* or preacher, to cry out against the faults and sins of his congregation.

But I take it that there is also another duty of the rabbi and preacher, and that is, to let them know also their virtues and their merits. I have often permitted myself to protest against what I regarded as my people's shortcomings. Today I am happy to indulge in praise of my people's worthiness and dutifulness. I am thinking in particular of the dinner that was sponsored by the Brooklyn Jewish Center on April 27th in behalf of the United Jewish Appeal. When the dinner was announced we were told by many that there was little chance for its success, that people today are callous to human suffering, that they will not come to a function, knowing that an appeal for funds would be made. But the dinner was a success; the men did attend — more than one hundred and sixty of them — and the response was such as was rarely experienced at any gathering in this city.

Only a few days before, we attended another dinner in our borough for the very same purpose. But what a contrast between these functions! It is just because of this contrast that I feel impelled to pay tribute to the men of our own Center. By ten o'clock our dinner was over. In that short time, the brief addresses were made and every one of this large number of men present responded to the call. And what a response! It reminded us of the good old days of more than a decade ago when our people gave to

every worth while cause with a lavishness that won the praises of all world leaders in Jewry. It wasn't just the amounts that were contributed — though these in the majority of cases were substantial—but the spirit that animated the giving that was so commendable. Rabbi Jonah Wise, one of the National Chairmen of the United Jewish Appeal, who was present, remarked to a number of us that rarely had he witnessed such a scene of true Jewish giving in all the many fund-raising affairs that he attended. The men that evening, actually experienced the "joy of giving," that joy about which preachers speak so often from the pulpit, but which is so rarely felt by congregations.

There must be something inherently worthwhile in an institution that can develop among its members such feelings of loyalty and sacrifice. I had occasion to emphasize this very thought in my address that evening. The trouble with so many Synagogues and Temples today is that they regard membership in these institutions, and the payment of the congregational dues as the height of Jewish duty, a contribution which absolves them from all further response to calls from their people and their faith. A number of so-called leaders of Jewish religious institutions openly refuse to "impose" upon their congregants when such appeals are proposed, as they term it, "it might hurt their support of the Synagogue or Temple."

Thank heaven, that was never the attitude of the leaders of our Center. We regard membership in our institution not as an end in itself, but rather as a means to greater ends, as a call to greater service, deeper loyalty, larger sacrifices in behalf of our people throughout all the world.

What applies to our men, happily applies to our women as well. At the Women's Luncheon for the United Jewish Appeal, held last week, and which was to include the women of the entire district from Prospect Park eastward almost to Brownsville, the women of our Center appeared in gratifying numbers and responded in a fashion worthy of their institution.

Some may criticize this praise of

"one's own." But since I am addressing myself primarily to "my own," and since ever so often I have emphasized their failings, I feel that I am within the bounds of my duty in thus singing their praise, and in saying to all those included in this praise—*ye-ya sher ko-cha-chem*,—may your strength in Jewish service ever grow stronger and ever increase!

Israel H. Levinthal

A SOURCE OF JEWISH SPIRITUAL LIFE

THE Jewish Theological Seminary of America is now fifty-two years old. It is an institution of higher learning, founded by Doctor Sabato Morais, Doctor H. Pereira Mendes, and Doctor Solomon Solis-Cohen "for the perpetuation of the tenets of the Jewish religion, the cultivation of Hebrew literature, the pursuit of Biblical and archaeological research, the advancement of Jewish scholarship, the establishment of a library, and for the education and training of Jewish rabbis and teachers."

In 1902 the Seminary was reorganized and Doctor Solomon Schechter was brought from Cambridge University to serve as its second President. A biography of Doctor Schechter, by Norman Bentwich, describing his delightful personality and the wide effects of his writings and teachings was published this winter by the Jewish Publication Society.

In the course of its fifty-two years the Seminary has sent out 327 rabbis and 680 teachers to lead congregations and instruct young people and adults in almost all the states of the union and several foreign countries. Its first graduate is now Chief Rabbi of the British Empire, Joseph H. Hertz. Rabbi Israel H. Levinthal, of this synagogue, also is a graduate of the Seminary. Seminary graduates will be found to be leaders in the national efforts for overseas relief, for the upbuilding of Palestine, for Jewish education in America, and for every enterprise of value to the community.

WHY JEWS ARE LIBERALS

By WILLIAM I. SIEGEL

JEW-baiters in the United States have added and are using a variant to the long list of accusations against the Jew; and it would be a foolish optimism that would discount their success to date. Eminent divines are preaching a new gospel, which has an appeal, albeit the gospel itself is based on a complete distortion of Jewish history, Jewish theology, Jewish economics and the general *weltanschauung* of the Jew. This new weapon of the Coughlins and Pellys is the asserted though fictitious predominance of Jews in Communism and the related identification of Judaism with Communism. There is nothing strange, of course, in this choice of attack. Hate always sharpens the wits of the hater; and these people are shrewd enough to see that the populace—or so much of it as is inclined towards anti-Semitism—is quite ready to accept superficial resemblance as a proof of real relationship. That fact is to the contrary, makes very little difference. One Trotzky outshines the whole constellation of luminaries from Lenin to Stalin. All of the surveys set down in cold print do not reach a tithe of the people who are spoken to over the air with the persuasion and authority that come garbed in clerical vestments.

Of course, even if these charges were true, that, to rational people, would be a matter of complete irrelevance. Political beliefs are still protected by our Constitution, and heterodox economic opinions are neither immoral nor illegal. As a matter of fact, a very good case can be made for the thesis that basic Communism, (without the technicalities of its present-day application) has from the beginning formed part of the thinking and even the practice of American life. The Jamestown Settlement in 1607 was to a certain degree regulated according to Communistic principles. Some of the most eminent names in American literature, representing the Brahmins of New England, are associated with the Brook Farm Community, established at West Roxbury, Massachusetts in 1841. At least two political parties six or seven decades ago had their genesis in cognate ideas. And it has been persuasively asserted that the bitter hostility to Russian Communism has its real basis in the repudiation of the Czarist bonds and not because of

the anti-religious attitude of the Russian government. After all, religion, or at least churches, have been attacked in other countries, notably Mexico and Germany, without resulting in the bitterness which has been exhibited for twenty years against Russia.

It is intended here, however, to make a distinction between the technical forms of Communism and the general spirit of liberalism in economics and government. (The distinction is a real one. The hatred and contempt of the genuine Communist for liberals exceeds his feelings towards even the propertied bourgeoisie.) And having made that distinction, the question is one of compelling interest as to why the Jew throughout his long history has been consistently in the forefront of liberal thought and practice and why he has had so definite an influence on the development of liberal civilization. The obvious factors of contrast sharpen the interest in the question. In all the countries where liberalism has made its greatest progress, the Jews, though great contributors, have been but a minute fraction of the population; and in those countries where liberalism has fought a losing battle, the Jews have, nevertheless, been among its most faithful adherents and proponents. It is the old antithesis between quantity and quality.

At least three directive influences in the history of the Jew are the factors responsible for this Jewish cast of character. One may be described as the complusion of environment; the other is basic—hereditary—and goes back to the very roots of Jewish history and to the earliest processes in the establishment and form-taking of Jewish life. And the third may for convenience be termed a combination of both.

It is reported that Bismark once asked Liebknecht: "Warum sind alle Juden linke?" The question itself is revealing. It was the natural reaction of a Prussian land-owning militarist, of a pragmatist whose experiences were summed up in a philosophy of blood and iron—it was his reaction to the mysterious values of men whose world was based on ideas rather than

on glory and acquisition. Liebknecht's answer is a classic of brevity in that in a phrase he summed up the status of millions of Jews and at the same time practically wrote a dissertation on general human nature. His answer was "Darum sie haben keine Rechte."

In other words, in a Europe which had largely crippled the ideals of the French Revolution and had settled back into the old and comfortable habits of property, any member of the dis-advantage masses could well be expected to veer to the left. How much more true, then, must this be of Jews, who bore all of the hardships of the masses and in addition suffered the special restrictions pressed upon Europe's Jews? When this colloquy took place Czarist Russia had its Pale of settlement and was cooking up that witches' brew which twenty years later exploded in the May Day laws. Roumania had its helot Jews. Over most of the continent Jewish life was lived in an atmosphere of fear and despair which gave direction to Jewish thought. The commonest instinct of self-preservation would compel such a people to hunger and labor and suffer for any system of human living in which not only they, but all peoples, would share in equality of opportunity and justice. The form of Bismark's question, however, illustrates the same confusion of thinking (to put it politely) which makes so many people in America today easy victims for the sophistries of Father Coughlin. All Jews were not "linke" nor were all "linke" Jews in Bismark's day, any more than they are today. It merely happened that those who came to Bismark's notice were the more forceful and the more brilliant expounders of the new philosophy. After all, the German Revolution of 1848 was not made by Jews alone. Nor were Lasalle and Liebknecht the only leaders in the decades following. Again we have the old antithesis between quality and quantity.

We have described the foregoing as the influences of environment on the development of the Jewish attitude towards liberalism. Equally fundamental are those factors which we might call hereditary and which go back to the
(Continued on page 22)

THE MEETING

By JANET E. YOUNG

HE is our guest.

Upstairs a room has been prepared for him, with a studio couch, a desk, and a lamp. Twice today I saw him touch the bright new chintz curtains; they might have been velvet, so loving was the caress of his fingers upon them.

He is tired. Every line of his face bespeaks an infinite weariness. He is young, but he walks with the slow tread of an old man.

Yesterday was the first time I ever saw him, although he has been my closest friend and confidant for ten years. Today he is in my parent's house to become their friend too.

It seems strange to see him sitting here. For so long he has been a letter every week, a strange stamp from another country, a neat spidery script upon thin crackly sheets of foreign note-paper. But now he is here in reality, and I see that the letters have not told me everything about him. The letters did not tell me of his long fine-strung hands, his sensitive mouth, his soft-toned accent, and his gentle manner.

Who could have foreseen this end to our story which started ten years ago when I was a child in school? Our English teacher decided that we should correspond with a foreign "pen-pal." The writing of letters would teach us composition and aid us in the fine art of penmanship. I wish she could know that her lesson-plan has reached half around the world to save the life of a man.

We students wrote our letters to schools in all the countries of the world. I was old for my age, and so I wrote to a university in a far-off land and asked them to find me a correspondent.

The man who sits here now is the one who answered me, and for ten years we have written all of our hopes and sorrows and joys to each other; we have put our lives down upon papers and sent them across the ocean and over wide stretches of land to each other.

At first our letters were stilted. I wrote of games and grades, puppy-loves and parties. With his five-year advantage over me my school-girl effusions must have amused him. But he never allowed that amusement to show in his letters. He never laughed

at me; he never scolded; he never seemed bored. He gave me so much, and I was able to make such a paltry return. His sane advice on literature and music and art always seemed to come when I was ready for it. His criticisms were never arbitrary, but in their keenness and wit they helped me to evaluate those things that he taught me to love. I re-read his letters, and I see how gently and ably he guided me.

Once, when I was in a great and profound despair from the awareness of my short-comings and inabilities, angry at my helplessness to "build a better mouse-trap," he wrote to me—"Go out and find yourself one thing—one cause if you like—that is worth fighting for, one person whose life can be made easier. Do not mind if you are not appreciated; the chances are that you will not be, the chances are that any of your efforts, even if successful, will call down all manner of vituperation upon your head—but at least if you can't be successful and become the light of the world, you can illuminate your bushel by your presence. The glory and fanfare of any success will be absent, but there's always the consolation of knowing that the same silence will cover your defeat. And once the cause has been hopelessly lost, or quietly won, find another one, and keep on until out of it you have built a greater self for you to admire, a self that no longer ponders futile decay, but gives life to itself by giving it to others."

Always in his letters he insisted that I should examine and re-examine, doubt, and doubt my doubts, all that I heard and read and thought. He made me define my philosophy and clarify my thinking. And thus our letters became living things.

I came to know a great deal about him. I was so proud when he made the highest honors on record at his university and received his L.L.D. when he was only twenty-one. And then in only a few years I could rejoice with him that he was the youngest judge ever to sit on the bench in his city.

Through our correspondence I was able to help him a little with his English and to send him a few American books and magazines, but I was al-

ways in his debt, for he taught me many things in those letters that flew back and forth across the Atlantic.

With his letters he built up in me a greater love for our own democracy, a democracy in which he so ardently believed that he refused to use his inherited title. We started to study the violin at the same time, and his comments helped me immeasurably. I was clumsy and inept, but it did not seem long until he sent me clippings of the enthusiastic comments of critics who heard him play.

His letters were my constant aid and guide. When I developed an interest in art and decided to make that interest my career, he studied with me, and helped me, and among my most prized and coveted possessions is the group of water-colors he made for me on my graduation from high school. There seemed no limits to his accomplishments.

And then there came a week when there was no letter from him, and the week grew into a month, and the month became a year of fear and anxiety. As completely as though he had never existed he had disappeared, and nowhere could records be found of an arrest—or an execution. His mother was told that her son had never been; that she was the victim of an hallucination, and that if she persisted in her inquiries "proper steps" would be taken. She died before any such steps could be taken; died not knowing whether her son were alive or dead.

Another year passed and I, too, gave up hope. All inquiries yielded only bland indifference and denial. And then, in November, came the letter.

"My dearest Jane," it read, "I am alive, but I have been imprisoned all this time. I do not know why, for I was never brought to trial, and my release was as sudden and inexplicable as my imprisonment. They have allowed me fifteen days to stay in this country. I have no money, and no place to go, unless you can find someone to send me the necessary affidavits to come to America. You are the only one in America I know. Perhaps you know some Jewish friend who will help me. You are my only hope."

(Continued on page 20)

The Jew in Robert Browning's Poetry

By FLORENCE HOAGLAND

Dr. Hoagland is a member of the faculty of Bethany (West Virginia) College.

TO all the oppressed of the earth the spirit of Robert Browning was drawn. Inevitably, a race of people despised, flayed, mocked, subjected to horrors that defy description, forced into the most reviled occupations and then taunted with the foulest ribaldry, would appeal to a poet concerned above all else with the development of character in situations which try the soul. Like a Hebrew prophet of old, moved by a penetrating psychological insight and exalted by the highest of ethical motives, Browning stirs the consciences of men. From his letters and his poetry we know that he had a noble conception of the function of a poet: helping and strengthening humanity, he is one who chronicles "the stages of all life." To fulfill his purpose, Browning seldom chose the figures that were known to man, but turned to the despised and to the down-trodden, and in a way peculiar to him sifted out those grotesque and eccentric elements of human nature which provoke laughter touched by tears; with these he combined something of the sublime of the tragic soul.

Browning's poems dealing with Jewish characters and ideals fall into four classifications: Jews of the Bible, Jews in the Talmud, Jews in times of persecution and a Jew of the Golden Age of Spanish Judaism, pictured in the evening of his life.

Browning's knowledge of the Bible was profound; he was able to read the Old Testament in Hebrew. Not merely did he appreciate the structure and framework of the scriptures, but he was penetrated with the deeper spiritual meanings in a way that has proved puzzling to many an orthodox churchman. His matchless descriptions of Saul and David, is unrivaled in poetry. He has chosen a moment in their lives that the world can never forget. "And David came to Saul, and stood before him: and he loved him greatly." The psychological power of music, long recognized, has never been more beautifully portrayed. Untwining the lilies wrapped around the strings of his harp, David plays his melodies, rising from the simple to the

sublime in the effort to touch the tortured spirit of Saul and set him at peace. First he begins with the simple sheep-tunes, for Saul was a cowherd before he was a king; then he plays a more spirited song that calls the quail; this he follows with the help-tune of the reapers, the burial song, the marriage chant, the stirring rhythm of the march; and finally he rises in a burst of triumph to the exalted chorus of the Levites as they go to the altar to worship the one God of Israel. Now he sings of the "wild joys of living," a theme dear to the heart of the Hebrew, in a way quite unknown to the ascetic monk of a later time. With all the suffering of Israel the spirit of pessimism has never been of its vintage. For a moment we remember that the charge of a superficial optimism has been hurled at Browning by hostile critics who forgot how keenly he felt the tragedy of all the oppressed. With the Jew he sincerely believed that a theist who is very sure of two facts in the universe, God and his soul, cannot be a pessimist. As David sings of Saul's glory in after times, of the renown of Israel's first king, the spirit of Saul is touched. The heart of David yearns over Saul, the prophetic spirit, characteristic of his race, wells up within him until in God's work he sees "all's love, yet all's law, recognizing that . . . God is God."

In the star, in the stone, in the flesh, in the soul, in the clod. Longing to take upon himself the suffering of his beloved king, David sees a Face like unto his face that shall "throw open a new life." Then he goes out into the night with his rapturous, mystical vision of the Christ, and the little brooks murmur,

E'en so, it is so.

The zest for the bizarre and eccentric so evident in much of Browning's poetry is clearly seen in his sportive interpretations of certain Talmudic legends. His first knowledge of the Talmud he acquired from his father, of whom he said, "The old gentleman's brain was a storehouse of literary and philosophical antiquities. He was completely versed in medieval legend, and seemed to have known

Paracelsus, Faustus, and even Talmudic personages." "Solomon and Balkis" is a Midrashic version of a dialogue between the king of the Jews, seated on his ivory throne, and Balkis, Queen of Sheba, discussing solely "things sublime." Browning has turned the whole into a delightful bit of fooling which reaches a climax when Solomon calls the queen "You cat, you!" "Doctor" is a rather farcical piece in which the humor is poor. The poem might have been suggested by a verse in Ecclesiastes (vii:26): "And I find more bitter than death the woman whose heart is snares and nets." The poet recounts the complaint of Satan to God that his bad wife has robbed him of his power. In the last stanza the narrator addresses the reader directly:

" . . . You think absurd
This tale?"—the Rabbi added: "True,
our Talmud
Boasts sundry such; yet — have our
elders erred
In thinking there's some water there,
not all mud?"

I tell it, as the Rabbi told me.

Of "Ben Karshook's Wisdom," based on an expansion of a Talmudic maxim from the "Ethics of the Fathers," Browning says that it "just belongs to the snarling verses I remember to have written, but forgot to whom." The rabbi's eye shoots fire at the impudent question concerning the maxim. And whirling upon the young Sadducee who asks,

Is it certain we
Have, as they tell us, souls?
he replies, biting his beard,
Certain a soul have I,—
We may have none, he sneered.

The brief poem is an excellent example of Browning's ability to sketch a personality with a few strokes of his pen. "Moses the Meek," consisting of three sonnets appended to "Jochanan Hakkadosh," is a further illustration of a legend treated after the manner of a *jeu d'esprit*. It has to do with a Rabbinical tale of the giant Og, King of Bashan, who was six miles in stature, drank his water from clouds, and fried his fish by holding them before the sun. In the time of the flood, the water barely reached his knees. The

fabulizing temper of some of the rabbis is exemplified in this trifle.

According to Browning's own statement, "Jochanan Hakkadosh" is a fiction "with just the foundation—that the old Rabbins fancied that earnest wishing might add to a valued life." Although this is not a historical poem, Hakkadosh, meaning "The Holy," was given to Judah I, the redactor of the Mishnah, who was afterwards called Rabbenu Hakkadosh, an epithet justified by his saintly and scholarly life. With the students of Rabbi Akiba mentioned in the poem, he had close relations. So much was he beloved that his death had to be told in the form of a parable. "The heavenly host and earth-born men build the tables of the covenant; then the heavenly host was victorious and seized the tables." When Jochanan Hakkadosh was lying at the point of death his pupils gathered, according to custom, to receive the last bit of wisdom from their revered master. As a lover, bard, soldier and statesman, the Rabbi tells his students that his life had been a failure; in every case he had chosen ill. In boyhood he strove presumptuously to live like an angel, and now he dies "hardly a man." Tsaddik says that these must not be his last words, that four students—a lover, a warrior, a statesman, and a poet will each add three months to the life of the sage. Their reward for the three months lost to themselves will be in a corresponding remission of wasted time and the wisdom with which the sage will be able to give the world. The scholars crowd eagerly forward, each clamoring to make the gift. The four are chosen, and then the Rabbi falls into a refreshing sleep. After each period of three months he wakes to tell the waiting Tsaddik of his experience. By means of the lover's portion he sees the transitoriness of physical charm; as a soldier he considers the sufferings of the innocent; through the poet's gift he witnesses the fading of youthful inspiration; and as a statesman he realizes the impossibility of contenting the multitude. Just as his thoughts become confused he cries, To legislate for earth! As poet—Stay!

But the light flickers and Tsaddik in his disappointment says,

Tomorrow when the Master's grave is dug,

In with his body I may pitch the scroll
I hoped to glorify with, text and gloss,
The whole!

Love, war, poetry, statesmanship—no gain, all is loss. The next day the students are forced to flee from persecution, and when they return three months later they are astonished to find the Rabbi alive. The explanation lies in the fact that when the portions of life were being offered, an urchin threw a piece, and "it stuck." Through this gift from a little child the sage sees all things reconciled; with Andrea del Sarto he can say:

Ah, but a man's reach should exceed his grasp
Or what's a heaven for?

No poet of the nineteenth century better exemplifies Matthew Arnold's dictum: See life steadily and see it whole. In giving such noble thoughts to his two Jewish Rabbis, Browning has paid a subtle and deserved compliment to the race. Rabbi Akiba, mentioned in the above poem, is one of the most romantic of the heroes of the *Talmud*. It has been said of him that "he interpreted law by his utter self-surrender to it." One of his sayings is very familiar in thought to the idea of the poet. When asked why God had not made man just as he wished him to be, Rabbi Akiba replied, "For the very reason that the duty of man is to perfect himself." Perida was a Jewish scholar and teacher noted for his patience. In the *Talmud* it is recorded that he repeated his lesson to his stupid pupil 400 times, and then again 400, and for this the spirit added 400 years to his life. Browning has stretched the 400 to 500. The belief that the *ruah*, or spirit, granted three days survival to a saint whose life had been so exemplary as to anticipate the heavenly one is of Talmudic origin. Further, Halaphta, a noted Rabbi says:

Instances have been, and yet
Again may be, when saints, whose
earthly ways
Tend to perfection, very nearly get
To heaven while still on earth.

Some one has observed that Browning intended to give his interpretation of the Jewish philosophy of life in "Jochanan Hakkadosh," just as he described the Christian view in "A Death in the Desert." In an old review of this poem published in *The Jewish Messenger* on March 4, 1887, Mary M. Cohen wrote: "Browning does not portray any individual man, but takes the names and characteristics of several rabbis, fusing all into a whole." And this enlightened master Israel should live long in the hearts

and minds of the lovers of Browning.

"Now was come about *Holy-Cross Day*, and now must my Lord preach his first sermon to the Jews; as it was of old cared for in the merciful bowels of the Church, that so to speak, a crumb at least from her conspicuous table here in Rome should be though but once yearly cast to the famishing dogs, under-trampled and bespitten-upon beneath the feet of the guests."

Through this fictitious incident from the diary of the Bishop's secretary, supposedly written in 1600, Browning portrays one of the many forms of persecution fastened upon by the Christians for tormenting the "infidel Jew." What the Jew really said on being driven to church was,
Fee, faw, fum! bubbles and squeak!
Blessedest Thursday's the fat of the week.

Stinking and savoury, snug and gruff,

Take the church-road . . .

Thus grotesquely, after the manner peculiarly his own, Browning draws the sympathy of the reader to the Jews in one of their many trials. If, as Ruskin says in "The Stones of Venice," "wherever the human mind is healthy and vigorous in all its proportions, great in imagination and emotion no less than in intellect, and not overborne by an undue or hardened preeminence of the mere reasoning faculties, there the grotesque will exist in full energy," then here is an indication of the fundamental sanity in a Jew capable of understanding the grotesque even in his own kind. And we may be very sure that Browning met the requirement of Ruskin that "the master of the noble grotesque know the depth of all at which he seems to mock." Now the bishop enters the church, and the Jew comments:

Didst ever behold so little a chine?
His cheek hath laps like a fresh-singed swine.

In a few words he gives the reader a graphic word-picture of his trials.

It got to a pitch, when the hand indeed
Which gutted my purse would throttle
my creed:

And it overflows, when, to even the odd,
Them I helped to their sins helped me
to their God.

In marked contrast the death song of Rabbi Ben Ezra follows the comments of the Jews, portraying the cruel wrongs of Israel in words never to be forgotten:

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THE JEWS OF YORK

AN OLD ENGLISH TRAGEDY

By ISAAC DISRAELI

AMONG the most interesting passages of history are those in which we contemplate an oppressed, yet sublime spirit, agitated by the conflict of two terrific passions: implacable hatred attempting a resolute vengeance, while that vengeance, though impotent, with dignified and silent horror, sinks into the last expression of despair. In a degenerate nation, we may, on such rare occasions, discover among them a spirit superior to its companions and its fortune.

In the ancient and modern history of the Jews, we may find two kindred examples. I refer the reader for the more ancient narrative, to the second book of Maccabees, Chap. xiv, v. 37. No feeble and unaffecting painting is presented in the simplicity of the original: I proceed to relate the narrative of the Jews of York.

When Richard I ascended the throne, the Jews to conciliate the royal protection, brought their tributes.

Many had hastened from remote parts of England, and appearing at Westminster, the court and the mob imagined that they had leagued to bewitch his majesty. An edict was issued to forbid their presence at the coronation; but several, whose curiosity was greater than their prudence, conceived that they might venture to insinuate themselves into the abbey. Probably their voice and their visage alike betrayed them for they were soon discovered; they fled diversely in great consternation, while many were dragged out with little remains of life.

A rumor spread rapidly through the city, that in honor of the festival, the Jews were to be massacred. The populace, at once eager of royalty, and riot, pillaged and burnt their homes, and murdered the devoted Jews. Benedict, a Jew of York, to save his life, received baptism; and returning to that city, to his friend Jocenus, the most opulent of the Jews, died of his wounds. Jocenus and his servants narrated the late tragic circumstances to their neighbors, but where they hoped to move sympathy, they excited rage. The people at York soon gathered to imitate the people at London; and their

Readers of Mark Soliterman's study of Benjamin Disraeli, now appearing in the Review, will be interested in the personality of his father, Isaac, who was a well known scholar and writer. Though the elder Disraeli baptized his family his account of a gruesome incident in the history of English Jewry indicates that his kinship with his people was strong. This narrative is reprinted below. It was originally published in a huge collection of historical and literary odds and ends compiled by Isaac Disraeli, to which he gave the often misleading title of "Curiosities of Literature."

first assault was on the house of the late Benedict, which having some strength and magnitude, contained his family and his friends, who found their graves in its ruins. The alarmed Jews hastened to Jocenus, who conducted them to the Governor of York's Castle, and prevailed on him to afford them an asylum for their persons and effects. In the meanwhile their habitations were levelled, and the owners murdered; except a few unresisting beings, who, unmanly in sustaining honor, were adapted to receive baptism.

The Castle had sufficient strength for their defence; but a suspicion arising that the governor, who often went out, intended to betray them, they one day refused him entrance. He complained to the sheriff of the county, and the chiefs of the violent party, who stood deeply indebted to the Jews, uniting with him, orders were issued to attack the castle. The cruel multitude united with the soldiery felt such a desire of slaughtering those they intended to despoil, that the sheriff, repenting of the order, revoked it, but in vain: fanaticism and robbery once set loose will satiate their appetency for blood and plunder. They solicited the aid of the superior citizens, who perhaps not owing so much money to the Jews, humanely refused it; but having addressed the clergy (the barbarous clergy of those days) were by them animated, conducted, and blest.

The leader of this rabble was a canon regular, whose zeal was so fervent,

that he stood by then in his surplice, which he considered as a coat of mail, and reiteratedly exclaimed, "Destroy the enemies of Jesus." This spiritual laconism invigorated the arm of men, who perhaps wanted no other stimulative than the hope of obtaining the immense property of the besieged. It is related of this canon, that every morning before he went to assist in battering the walls, he swallowed a consecrated wafer. One day having approached too near, defended as he conceived by his surplice, this church militant was crushed by a heavy fragment of the wall, rolled from the battlement.

But the avidity of certain plunder prevailed over any reflection, which, on another occasion, the loss of so pious a leader might have raised. Their attacks continued; till at length the Jews perceived they could hold out no longer, and a council was called to consider what remained to be done in the extremity of danger.

Among the Jews, their elder Rabbim was most respected. It has been customary with this people to invite for this place some foreigner, renowned among them for the depth of his learning, and the sanctity of his manners. At this time the *Haham* rose and addressed them in this manner—"Men of Israel! the God of our ancestors is omniscient, and there is no one who can say why doest thou this? This day he commands us to die for his law; for that law which we have cherished from the first hour it was given, which we have preserved pure throughout our captivity in all nations, and which for the many consolations it has given us, and the eternal hope it communicates, can we do less than die? Posterity shall behold this book of truth, sealed with our blood; and our death, while it displays our sincerity, shall impart confidence to the wanderer of Israel. Death is before our eyes; and we have only to choose an honorable and easy one. If we fall into the hands of our enemies, which you know we cannot escape, our death will be ignominious and cruel; for these Christians, who picture the spirit of God in a dove, and confide in the meek Jesus, are athirst for our blood, and prowl around

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BOOK REVIEWS

"DAYS OF OUR YEARS"

By PIERRE VAN PAASSEN

Reviewed by Jacob Kaplan

THE last decade has seen the emergence of the philosophical autobiography as the most challenging literary genre of our day. With the dynamic social change taking place today in Europe and in America and its attendant social and spiritual chaos, many have been impelled to grapple with the problems of their age, to essay a definition of their relationship to their time. The result has been such austere and elevated autobiographies as that of Lincoln Steffens, Vincent Sheehan, Eva Lips, and Lin Yutang. To this distinguished company we must now add Pierre Van Paassen's "Days of Our Years" (Hillman-Curl — \$3.50). Here is a work written with consummate literary skill, with great emotional and philosophical power.

Like Sheehan and Steffens Van Paassen is a foreign correspondent. Unlike them, however, he is of European extraction — Dutch. Trained in his youth in Holland for the ministry, Van Paassen was brought up in the traditions of the Calvinist intellectual theocracy. Dogma was not for him, however, and he accepted only the best in the teachings of Christ. This for him was *Militi Christi*—the vigorous championship of all just causes and of the oppressed. To the teachings of the gentle Jesus, he added that of the humanists and the pacifists—Ernest Renan, De Ligt, Tolstoy. Armed with this philosophy of Christian Humanism, he shows himself to be a modern Voltaire—like spirit shouting "Ecrasez L'Infame" at the foibles of his generation. His spiritual integrity revealed itself early when he fought the Philistines of the teaching and religious professions during his youth. And his ardor for justice and peace among men abated not one whit through the passage of the years as he played his role as newspaper correspondent during the Great War, the Fascist aggressions in Ethiopia and Spain, and the betrayal of England's promises to the Jew in Palestine.

If he is an idealist in a world of *real-politik*, it would be inaccurate to assume that Van Paassen has nothing

to say about the economic, political forces of his generation. He sees clearly the sinister forces of militarism and imperialism lurking in the shadows of Armageddon. He excoriates unmercifully the wanton destruction of human life in the World War. Not for nothing has Van Paassen absorbed the teaching of his Socialist uncle, Kees, and he indicts bitterly the present system of society as the villain of the piece. "War is inseparable," he informs us, "from the capitalist system of production. Humanity will never get rid of the one without getting rid of the other." With a sardonic pen dipped in the ink of pathos, he records the death of many men by the firing squad in the name of military discipline in the heat of war who later in the halcyon days of peace were revealed as loyal, dutiful soldiers. With grim joy he reveals the rising revolt against war pervading the various armies in 1918. The soldiers of both sides were beginning to fraternize. Only one division in the French army between Paris and the battle line could be relied upon by the French government. Strikes against the human blood bath had broken out in Paris and Lyons in December 1917. On the horizon loomed the factory occupations in Italy and the trouble with the German submarine crews at Kiel. Ten thousand imperial Russian troops, refusing to fight on the side of the Allies, were massacred "by order of Marshal Foch to preserve the French army from the virus of revolution." Soviets sprang up in Hungary. Russia was out of the war with Brest-Litovsk. Germany's economy cracked completely. Thus came the Armistice.

Versailles has not meant peace, however, Van Paassen records sorrowfully. The Juggernaut of war rolled on and on with the Fascist dictators of Europe. Europeans might stage public demonstrations shouting "Nie Wieder Kriege!" but meanwhile international munitions and steel cartels were working overtime to promote militarism in Geneva and Fascism in Italy and Germany. Dictators—to wit, Mussolini and Hitler—might be ridiculous and pathological, but this did not prevent them from perpetrating barbarous annihilation on innocent Ethiopians and Spaniards. Van Pa-

assen found Mussolini a poseur whose war record was a tissue of lies, a charlatan who posed with a lion whose teeth had been extracted by a dentist to create the strong man legend. Hitler he discovered to be a "crack-brained maniac" with a revealing pathological perverted environment.

Brilliant indeed, is the pageantry of international events described by Van Paassen. But by far the most painstaking of his accounts is his report on the Jew in Palestine. There is a reason for Van Paassen's carefulness. For him Judaism is a faith which he reveres as a religion and a philosophy having close affinity with the best aspects of Calvinism. He quotes approvingly the Calvinist Kuyper's characterization of Jerusalem as "the city of cities, the Holy City, the heart and soul of humanity." Was it not in this city that religion was born and "woven into the texture of mankind's evolution?" Van Paassen reaches true poetic heights in his dithyramb on the spiritual mystery and glory of Palestine.

He paid his first two visits there in 1926 and 1929. Of his former visit he presents a graphic picture of a teeming, expanding land marked by great industry, in which Jews built roads, plowed fields, dug wells, established hospitals and clinics. The plain of Sharon and the Valley of Emek were prospering with orange groves and agricultural colonies. All this seemed the veritable fulfillment of the ages-old Jewish dream. But then came disaster in 1929, the bloody uprisings against the Jewish people by the Arabs. These riots, Van Paassen declares unequivocally, were consciously provoked by the feudal agricultural landlords and the Mufti. These feared that their privileged position of dominance over the primitive Arabian feudal society was menaced if Jewish enterprise were to expand unchecked. Van Paassen lays great stress not only on the role of the Arabian landlords in 1929 in inciting such riots as the Hebron massacre, but holds them also responsible for the organized campaign of violence and pogromization against the Jew in 1936. By that time, however, these effendis were given material aid by Mussolini and Hitler in their rivalry with British imperialism.

Van Paassen is unsparing in his appraisal of British perfidy in connection with the government's Palestinian policy. Great Britain got into Palestine, he affirms, for no idealistic or altruistic reasons, but rather for "weighty reasons of empire." Its policy in Palestine indicates that its "chief object was, and remains till this day, not to speed the building of a national home for the Jewish people, but to integrate the country in the British system of imperial defense, because Palestine's geographical position makes it an indispensable link in the chain of British imperial defenses. For Palestine is nothing less than Britain's overland bridge to her Indian Empire." Particularly has this been true since the Ethiopian and Spanish debacle. With the rise of Italian imperialism as a threat to British supremacy in the Mediterranean and Red Sea, with Italian occupation of Ceuta offering an effective threat to Gibraltar, Palestine and Cyprus are Britain's only remaining bases for the defense of the Suez Canal. As a matter of fact, Van Paassen indicates, Palestine, since the Fascist conquest of Ethiopia and Spain, is the key to British world power because it is the strongest *point d'appui* of Britain's inter-empire lines of communications.

British imperialism consequently does not wish Palestine cluttered up with the collective farms of the Kevut-zoth and a people to whom war is an athema in itself. Britain has thus sabotaged any real rapprochement between Arab and Jew. It has followed the traditional formula of the oppressor—divide and rule. With the Chamberlain of Fascist appeasement and Munich infamy as Prime Minister, the British official attitude toward the Jewish homeland has been more hostile than ever.

Basing his approach on the foregoing, Van Paassen calls for a clear trend in Zionist policy. A true, constructive Arabian Nationalism would be destructive to the native landlord class and British rule. Jewish policy ought to be directed toward the transformation of the Arabian Nationalist organizations into an anti-Imperialist and anti-Fascist movement. Naturally, Jewish policy would run along the same lines. Rapprochement between Jew and Arab is clearly necessary for this to be accomplished.

No man can rise to higher heights of moral condemnation of the world

because of its treatment of the Jew than Van Paassen. Fascism he points out, made the Jewish problem one of civilization itself. Man today possesses not that true individualism so fervently prayed for by the humanists. Rather he is regimented by the Fascist super-state ideology with force and violence as its basic principles. Judaism in essence repudiates these principles of brutality and violence and believes in justice as the cardinal principle in man's relationships. Therefore, Judaism has become the target of the Fascist barbarians. This "scandal of history," must end, asserts Van Paassen. The *solutio Christi* must be applied. *Eretz Israel* must be made a true haven for the oppressed Jew. The new barbarianism of Fascism must give way to true Christian treatment of the Jew.

There is so much that this modern pilgrim writes about that it is simply impossible to give even reference to the many incidents he relates. Many of Van Paassen's own experiences such as his arrest for a short time in Nazi Germany and the attempt on his life in Palestine are intrinsically worth while bits of writing. So is his account of the Pope's visit to the battlefield during the World War, as well as his report of his astonishing conversation with Marshal Leautey about Pontius Pilate and Christ. However, the significance of Van Paassen's important work does not stem from the multiplicity of men and events which it encompasses. Rather it emanates from the spiritual warmth and the sincere morality he bestows on a world which has reached an ethical nadir. There are those who will argue that Van Paassen's pacifist credo does not go far enough. Few, however, will argue away the potency of this man's spiritual integrity, or his redoubtable literary skill in expressing it. Walter Lippman sought desperately some years ago for some new morality to take the place of the old. Van Paassen would teach him that that new morality may be discovered in working for a world in which justice and fair play would prevail for all men.

"THE PHARISEES"

By PROFESSOR FINKELSTEIN

Reviewed by Israel H. Levinthal

ONE of the most misunderstood—may we even add, maligned, terms in Jewish historic literature is "Pharisees," the name of that

Rabbinic sect or group that moulded Jewish life and thought in the latter part of the Second Commonwealth and the first centuries of the Common Era. To this day the word Pharisee remains a by-word, and is still defined by the Oxford English Dictionary as "a self-righteous person; a formalist; a hypocrite."

Some years ago a fine Christian scholar, Professor R. Travers Herford, in a number of notable works on this subject, proved how unjust this interpretation of the Pharisees was, and that it was due primarily to the animosity of the early Christians towards the Rabbinic leaders and their followers of that generation, who refused to yield their theologic principles and ideals.

Professor Louis Finkelstein, in a brilliant book* recently published, goes further and endeavors to prove that not only were the Pharisees misunderstood and maligned, but that it was the Pharisaic teaching which, in reality, gave the impetus to all civilization and influenced the best and noblest of ideals not only in Judaism but in Christianity as well.

In order to prove this important thesis, Professor Finkelstein makes a thorough study and gives us a comprehensive survey of the economic, social and political factors which helped to determine the course of Jewish thought from the earliest Biblical days down through the period of the heyday of Pharisaic achievement. And he comes to the fascinating conclusion that the Pharisees were in fact the spiritual successors of the Prophets. "Pharisaism was prophecy in action." The kinship was not only ideological, it was due to the very nature and essence of the groups, for the Pharisees were drawn from the same social classes as the earlier prophetic following itself. And here we come to the main thesis emerging from the researches of the author,—that the Prophetic, the Pharisaic and the Rabbinic traditions were "the products of a persistent cultural battle, carried on in Palestine for fifteen centuries, between the submerged, unlanded groups, and their oppressors, the great landowners." In other words, we see how the economic problems and factors of life influenced the cultural and religious

*"The Pharisees—The Sociological Background of Their Faith," by Professor Louis Finkelstein. Two volumes, The Jewish Publication Society, Philadelphia, Pennsylvania.

life of the people. Pharisaism marked the triumph of true democratic ideals of economic justice and social righteousness. The author traces this struggle through the ages, and shows how even the Puritans were in reality carrying on the spiritual struggle waged by the Prophets first and then by their Pharisaic successors. "The apogee of Pharisaism is the Talmud of Babylonia; that of Puritanism is the culture of New England."

The work is unique and novel because though dealing with theological themes it does so by means of a sociological approach and background. One of the most interesting chapters, especially for the general reader, is the second, which deals with "Palestine and Its Divisions." Here we have a graphic picture of the various strata in the social life of Palestine. We note the struggle of the plebian against the patrician, of the underprivileged, the propertyless, against those economically well established. We see how this struggle affected life in a metropolis like Jerusalem, and also in the province,—in the far distant village and on the farm.

With this background vividly portrayed, Professor Finkelstein analyses certain typical variations of customs, and also a number of the important legal disputes between the Pharisees and their opponents, the Saducees. He proves — and in most cases in brilliant fashion—that many of these controversies antedate by centuries the origin of the two sects; and that the plebian predecessors of the Pharisees frequently intruded their views into Scripture itself.

How this difference in economic and social background influenced the teachers and the masses in such purely theological doctrines as Resurrection and Immortality is again most interestingly revealed by the author, who shows that it was just the Pharisaic aspect of the Jewish doctrine of resurrection — its democracy — which gave it more than theological importance.

Perhaps the most striking chapters in the entire work are those which analyse some of the Biblical books — Proverbs, Esther, Lamentations, Chronicles — and in which Professor Finkelstein proves that the same sociological struggle is evidenced in those very writings.

It is impossible, within the brief space of a review, to summarize and

to adequately evaluate this great work. It is true that in some instances, in his over-zealous effort to prove his thesis and to strengthen his arguments, the writer has presented examples and deductions which may justly be challenged by other scholars. It is true, also, that because of this zeal he has included certain references to Rabbinic sayings and actions which might very well have been omitted without in the slightest degree weakening the force of his conclusions. The fact, however, remains that this book marks an epoch in the growth of Jewish scholarship on American soil. It revolutionizes our whole concept of the development of Jewish teaching. Dealing as it does with a scientific theme, it is, nevertheless written in a masterly style, which makes its reading not only profitable but enjoyable. "Who Were the Pharisees?" is a work which must be read by all students of Jewish history and Jewish theology and by every intelligent person who can appreciate a fascinating portrayal of one of the most interesting eras in our history, an era which, to this day influences the struggle for true civilization.

"SONG OF THE VALLEY"

By SHOLEM ASCH

Reviewed by Miriam Robinson

SHOLEM Asch has proven again in his latest novel, "Song of the Valley," (Putnam, \$2.00), that he is a novelist of a keen insight, understanding, and literary magnitude. This new book is completely unlike any of his former works and is in essence more experimental and less ambitious than, for example, "Three Cities." But here, as in his former works, he writes of people he knows intimately, and through his sympathetic understanding of their joys, their sorrows, their problems, and their dreams, presents a series of events at once imaginative and historical.

The struggles of the seventy Jewish young men and women "welded closely together by the invisible bonds of one past, one future, one fate, and one destiny" occupies the main theme of the book. It is a legend of their struggles to reclaim a valley which has slept—slept in its deep, lush, swamp-cradle beneath the blazing and relentless sky, and the heroic adjustment of workers and "intellectuals" to a

life of communal toil, communal interest, communal joy and communal sorrow. For Asch speaks now not of Ghetto Jews or enlightened Jews, but of the Jew of contemporaneity—the Jew who has determined to achieve the miracle of a regenerated Israel. His pioneers differ basically from those pioneers which have, for example, settled and developed our own western lands. The people who come to reclaim Emek—the Valley—are not motivated solely by the need to improve their own lot, great as that need might be, but they are stimulated through energetic action and zealous optimism by the ancient dream of the Promised Land.

It is difficult to discern to what degree this is an historical chronicle of a pioneer settlement, and to what degree it is imaginative. After all, the characters and situations blend so naturally that the total result is a tribute to Asch's facility as a writer.

Asch develops an unforgettable character in Yossel, the little lame boy, who serves as the first sacrifice to the demons of the Emek. His heroic little spirit hovers ever over the land which claims his life. Prolonged pathos is not Mr. Asch's purpose, however, for hardly is Yossel cold in the ground, when the *kwuzah* rejoices at the arrival of a second caravan of newcomers. And it comes to pass "In honor of Yossel Judkwitsch of the first *kwuzah*, who cleansed the Emek and made it holy—a dance of rejoicing."

The Prophecy of Isaiah is the basis for the new social order these young idealists are seeking to build. Under the leadership of Chaim Owitsch, the trustworthy and self-sacrificing, they dream and work for that day when, as prophesied by Isaiah, there would be "no more wars, no more oppression, no more injustice; the swords were to be beaten into plowshares, the wolf and the lamb were to lie down together, the Land of Israel was to serve as a model for the new truly social order of things; there were to be neither oppressors nor oppressed, neither employers nor employed—a model state of affairs and one which all the world would do well to emulate."

To this end they work and create and the joy of creation permeates the whole of Mr. Asch's novel. And consummating this picture of idealism and pioneer zeal is the tender love of

Chaim Owitsch for Sarah. Sarah, the mother and guardian of this handful of idealists, is the noble, Jewish, motherly type, full of strength and wisdom, but humanly flavored with mortal weaknesses and frailties. Sarah is Mr. Asch's best piece of realistic character creation. In portraying her, he shows complete and profound understanding of Jewish women.

"Song of the Valley" is not a great novel, but it represents more than just Asch's contribution to that rapidly growing body of literature dealing with Palestinian problems.

"FOREVER WILT THOU LOVE"

By LUDWIG LEWISOHN

Reviewed by Jacob Kaplan

NO one has been more devoted to the life of letters than Ludwig Lewisohn. His has been a career consecrated on the altar of literature. "Scripture at one time was Literature," he informs us in his *Expression in America*, "and now Literature has become Scripture." He has followed this credo closely in his pursuit of the creative life. For him literature or art is an adventure in expression through which the artist articulates his innermost ideals. One is struck immediately with the high plane of idealism, strongly reminiscent of the German romantics, pervading Lewisohn's work.

By this time the themes actuating Lewisohn's muse have well defined themselves. Lewisohn sprang full born intellectually from the 1920's, that decade which nurtured the novels of Dreiser and Lewis and the criticism of the H. L. Menckens and the Joseph Wood Krutchs. With them Lewisohn leveled strictures against the ingrained Puritanism and the worship of Mammon which this school of criticism saw eating cancerously at the arteries of the American society. Moreover, in consonance with the *zeitgeist*, he embraced Sigmund Freud's psycho-analytical teachings and wove them into the fabric of his art.

But, if there are elements in Lewisohn which lucidly reveal him as the product of his generation, it is to the other factors in his subjective experience to which we must turn to understand the main patterns of the mosaic of his genius. In his "Upstream"—that great spiritual autobiography

which invites comparison with Cardinal Newman's "Apologia Pro Vita Sua"—Lewisohn has given us an in-eradicable portrait of what his discovery of anti-Semitism and his unfortunate first marriage signifies. Spiritually catastrophic, indeed, was his finding that a Jew, no matter how qualified, might not aspire to teach English literature in an American college. Coupled with this the failure of his marriage to "Thelma," a Gentile, led him to the conviction that his assimilationism, which had taken him to the Methodist church, was a mistake. Only by the rediscovery of his Jewish self, of the spiritual heritage of the Jewish people, could he hope to realize himself fully.

Work after work from his pen have demonstrated how profoundly imbedded in Lewisohn's consciousness were these experiences. It is an axiom of literature that a writer, particularly in his early works, makes artistic capital of his experiences, and Lewisohn offers emphatic evidence of this truth. For it was the very theme of the barbarianism of anti-Semitism and the futility of assimilationism and intermarriage which reached novelistic heights in "The Island Within."

But this theme has had considerable emphasis in his lesser work. So much so, as a matter of fact, that it caused some critics, Jewish among them, to point to a certain monotony of subject in Lewisohn. Few could quarrel with the validity of his subjective experiences as a basis for his art. It was certain, however, that some justice lay in the charge that Lewisohn's work as a novelist was robbed of spontaneity and originality by his playing on the same strings continually. With this latest novel, "Forever Wilt Thou Love," (Dial Press \$2.50). Lewisohn has confounded his critics by playing a tune that is part of his usual symphony but has so many subtle variations that the result is refreshingly original.

Harking back to the concerns of earlier years, Lewisohn probes deeply into the meaning of true love and the nature of the artist. Mark Clement, commercial architect, is frustrated artistically and maritally. Bitter he is in the realization that he has somehow failed to establish any real spiritual and physical harmony between himself and his wife. He resents her irresponsible, albeit innocent philanderings with other men. He feels that his fetters to commercial architecture have

prevented him from following or expressing his artistic proclivities. On the occasion of a dinner party, where he and his wife, Lydia, play host to a few friends, his acrimoniousness boils over. Too many Armagnacs loosen his tongue, and he unfolds a story which first shocks and then enraptures his listeners. His is a tale of love for Constance, whom he has found to be his ideal woman, his true love. It was she who had provided the creative eros which had inspired Clement's one artistic success, his "Twenty-Five Designs." Mark Clement's ingenuosness loosens the tongues of the others with the consequence that the covert in their souls roll from their tongues.

Rhapsodizing as it does on the *ewige weibliche*, Lewisohn's story reminds one strongly of Du Maurier pere and James Hilton at their romantic best. But the best of the features of this book is the style. It has been said that Lewisohn's style derives from Matthew Arnold and Macaulay. This is a pedantic untruth. The power of Lewisohn's style results from his ability to give a hyper-emotional edge to everything he writes.

LIVING

WE hear so much of living and we
talk so much of love
That it would seem there is no room
for death or sadness here.
And yet, on every side and sphere, in
every walk of life,
We see it gravely manifest that horror
hovers near.

To know and to accept the truth that
pain and sorrow play
As big a part upon life's stage as
joy and happiness,
That suffering is the school in which
the soul of man may learn,
Is wisdom well within the range of
all our manliness.

It is to know, in fullest depth, the
glory of the man
Who gives himself in all he does,
no deed too great or small,
It is a tiny glimpse of God in every-
thing about
Assured His strength and love
abound within the reach of all.

—IDYA HIRSH LEVITT

JEWISH NEWS IN REVIEW

By LESTER LYONS

IMPRESSIVE facts and figures showing that the admission of refugees to this country would not result in the displacing of American labor or aggravating the unemployment situation here are authoritatively presented by Dr. Henry Smith Leiper, Secretary of the Federal Council of Churches, in an article in *Current History* for May. A number of instances are given by Dr. Leiper in which refugees have brought new talent and industries to this country resulting in the employment of many Americans who would otherwise have no jobs. Some of the new industries or products brought to this country are glass works from Czechoslovakia, the manufacture of tiny gold screws used by dentists which previously were made in Germany alone, and a new synthetic resin for tubing manufactured under a patent brought by a German refugee. Numerous Americans have been given jobs by concerns established by refugees in the hosiery, dress and shoe industries. Dr. Leiper reports that in England 11,000 refugees have given work to 50,000 Britons and that in Holland scores of new articles are being manufactured by refugees. The author points out that during the six years immediately preceding Hitler's accession to power more than four times as many immigrants came here from Germany as came during the following six years. Because of the activities of resettlement organizations "not a single refugee has appeared on the public charity rolls." To Dr. Leiper it is ridiculous to believe that 75,000 refugees could seriously complicate an unemployment problem affecting 10,000,000 wage earners, bearing in mind that a large number of the refugees are women and children as well as men too old to be competitors in the labor market. Dr. Leiper concludes that "America has already gained much and stands to gain more from Germany's ill-advised and self-imposed loss."

* * *

A novel bill is being sponsored by Representative Earl Lewis of Ohio, whose district includes the city of Steubenville, named after Washington's famous drill master, Major Gen. Friedrich Wilhelm Von Steuben. The bill would admit into this country for

permanent residence, regardless of immigration restriction, the descendants of this famous Revolutionary War hero who are now refugees of Nazi oppression living in Milan. This immigration bill differs from all others in that the Daughters of the American Revolution and the Sons of the American Revolution, both of which oppose the liberalizing of immigration, are solidly behind the Representative in this case.

GOEBBELS' HOME POLLUTED

When Goebbels visited Cairo recently the only souvenirs he purchased were those sold by Jewish dealers.

In opposing the admission to this country of German refugees, U. S. Representative Thorkelson told the House that German Jews are better off than many Americans. It was real estate interests, he declared, that desired to encourage immigration.

* * *

In an attempt to counteract the effect of the distribution of Father Coughlin's anti-Semitic organ, "Social Justice," the American Jewish Congress has initiated the street sale of a pamphlet entitled "Father Coughlin—His 'Facts' and Arguments." This pamphlet, which is in the main a refutation by non-Jewish sources of the anti-Semitic charges directed by Father Coughlin, is being sold in the same sections where Father Coughlin's organ is on sale. Together with this pamphlet, the Congress is also distributing copies of an address by Father Maurice S. Sheehy entitled, "The Popes Condemn anti-Semitism."

* * *

Since the beginning of this year, 8,022 Jewish immigrants entered Palestine. This number excludes persons who came to Palestine as visitors but were permitted to remain. 927 of the immigrants were classified as capitalists, possessing the requisite minimum of \$5,000 each. The labor immigrants for 1938 were 4,882, compared with 2,553 for 1937. Most of them settled in rural areas. Poland accounted for

1,832 immigrants, Austria for 1,601, and Germany 556.

* * *

The Jews of Slovakia are being exposed to an extraordinary wave of terroristic activities. Illegal raids are being made on Jewish homes and business, property of Jews is confiscated, innocent Jewish shop keepers and pedestrians on the streets of large cities are attacked and subjected to assaults and indignities. Synagogues and Jewish shops have been destroyed. In one town, a Rabbi was compelled to tear the Holy Scrolls of the law. In many cities Jews are required to go through the streets on their knees, and to scrub sidewalks. Numerous suicides have taken place and large numbers of Jews who have fled cities are wandering in the mountains. The government is preparing to enact measures to exterminate Slovakian Jews. Propaganda Minister Mach has said that the Jewish question would be solved in accordance with the German model.

* * *

At a conference of lay leaders of Jewish education in the principal cities of this country, it was resolved to form the American Association for Jewish Education. Membership in this organization is to be open to individuals who are lay leaders in the cause

SAD HUMOR

Last Passover, when Dr. and Mrs. Weizmann went to Palestine, they had as their guest Mrs. Blanche E. C. Dugdale, niece of the late Lord Balfour. It is said that when Dr. Weizmann was asked why he had invited Mrs. Dugdale to Palestine as his guest, he replied, "She is all that remains of the Balfour Declaration."

of Jewish education in their various communities. It is expected that local bureaus of Jewish education and other educational agencies will be affiliated with the Association as constituent bodies, on the understanding that all decisions of the Association are to be merely advisory. The offi-

cers of the Association include Mark Eisner of New York, president; Judge Louis E. Levinthal of Philadelphia, Charles E. Rosenbloom of Pittsburgh, and Nathan Friedman of Boston, vice-presidents; Harry H. Liebowitz of New York, treasurer; and Israel S. Chipkin of New York, secretary.

HEBREW IN PUBLIC SCHOOLS

More than 3,000 students are enrolled in Hebrew classes in the public schools of this city. Six schools have during the past year added Hebrew to their curriculum. The number of schools where Hebrew is now taught is 18, consisting of public day and evening high schools and junior high schools. College and Regents credit is given for Hebrew. The language is also offered to undergraduates at Columbia University. An inter-high school publication in Hebrew has been issued, which contains Jewish current events, notes on Palestine and student activities.

Palestine's first Medical Center has just been opened. Planned jointly by Hadassah, the Women's Zionist Organization of America, the American Jewish Physicians' Committee and the Hebrew University, the Center will constitute one of the most important medical agencies in the Far East. The buildings comprise the University - Hadassah - Rothschild Hospital, containing nearly 300 beds, with complete research and clinical laboratories, a maternity division, out-patients clinic, a Cancer Research Institute, and X-Ray and Radiology Departments; the Nathan Ratnoff College of Post-Graduate Medicine and Hygiene devoted to tropical diseases; and the Henrietta Szold School of Nursing, including a nurses' residence.

In the face of danger of attack by marauding Arabs a hardy group of about 100 Jewish families have established two new agricultural colonies in an isolated valley in northern Palestine. The pioneers were obliged to do their work in great secrecy, one of their first tasks being to erect a stockade and a large fence. The settlement is named Metzudath Ussishkin, after the head of the Jewish National Fund.

A proposed bill to exclude Jews from entering the country was recently defeated in the South African House of Assembly.

Count Stephen Bethlen, former Premier of Hungary has resigned from Parliament in protest against the newly-adopted laws greatly restricting the participation of Jews in the cultural, political and economic life of the country. Count Bethlen, who at one time, was a leader in the anti-Semitic forces, stated that "I cannot serve a country where national prophets in the holy name of national interests eat a Jew for breakfast." The Count has stated that the restriction of Jewish rights in Hungary would set an example for discrimination against minorities everywhere and in particular against Hungarians outside of Hungary.

The Jewish Women's Society of Denmark is furthering the cause of Youth Aliyah (youth immigration into Palestine). The President of the society has succeeded in enlisting the support of the National Union of Danish Women representing a country-wide membership of 100,000. Not only has the National Union started a drive for funds among its own members but it has influenced the Copenhagen and the provincial press to make daily appeals for the Youth Aliyah Fund. The non-Jews of Denmark have offered splendid help and cooperation. The church organ *Kristelig Dogblad* has contributed "from Danish Christians to German Jews" 32,000 kroner (\$3,600) or the equivalent of a guarantee for 20 children to enter Palestine.

The Third Annual Inter-faith Dinner of Columbia University was held recently. The purpose of the dinner is to clarify the respective viewpoints of the Protestant, Jewish and Catholic faiths.

More than a thousand German and Czechoslovakian Jewish refugees in Australia have offered their services to the defense force of the government. Although the military forces of the commonwealth are restricted to British-born subjects and to those naturalized for 5 years, the Australian Minister of Defense is considering the possibility of waiving such restriction.

Leading Poles have founded a United Democratic Party, to which Jews will be admitted, in Warsaw. A fundamental principle of the party's

program is complete toleration of minorities. The party is expected to inaugurate an extensive campaign for democracy and also against race-hatred and anti-Semitism. Sympathy toward the Jews has also been expressed by leaders of the Polish Trade Union movement. At a recent Congress of Jewish Trade Unions, they emphasized the common destiny of the Jewish and Polish populations.

The Jews of Vienna have lost the only hospital which extended succor to ailing Jews and gave employment to many Jewish doctors and nurses. The Vienna municipality has assumed control of the famous Rothschild hospital with a view to Aryanizing it.

Until recently the Roumanian Government has strongly favored the immigration of Jews to Palestine. Now, however, it has taken steps to keep the Jews in the country in the desire to utilize them in the event of war. Because the Jews are anti-Nazi, it is believed that they would furnish good fighting material should there be a war against Germany.

Anti-Jewish measures are being increasingly adopted by the new Nazi-controlled Czech government. A special "Aryanization" commission has been established to consider the elimination of Jews from trade. In Pilsen, yellow benches for Jews have been in-

NEW HISTORICAL NOTE

The *Regime Fascista*, the organ of the notorious Fascist leader, Farinacci, has attributed to the Jews the plight of Albania. The paper states that King Zog was merely an agent of the Jews who planned an intrigue in Albania against Italy in order to bring about a world war.

stalled in the parks, the offices of Jewish lawyers have been closed, and help denied to impoverished Jews. In other places Jews are frequently beaten on the streets and forced to clean them.

Although Japan previously permitted Jewish refugees who were specialists in their own professions to enter Manchukuo, it has now denied admission to any refugees.

BROOKLYN JEWISH CENTER ACTIVITIES

CANTOR KWARTIN TO SING AT HEBREW SCHOOL GRADUATION —HELEN LEVINTHAL TO SPEAK

The world famous cantor, Zavel Kwartin, will be the guest artist on this year's program of the graduation exercises of our afternoon Hebrew School which will take place in our Synagogue on Monday night, June 5th. Rev. Kwartin needs no introduction to any Jewish audience, his fame is world-wide and it is a great honor for us that he has consented to be our guest that evening. Another unusual feature in this year's program will be the address delivered by Miss Helen Levinthal who was a member of the first class to have graduated from our Center Hebrew School, and who within a few weeks, will graduate from the Jewish Institute of Religion.

Eight pupils of our school compose this year's graduation class. The complete program of the exercises is as follows:

1. Procession
2. "Star Spangled Banner"
Rev. S. Kantor and audience.
3. Introductory Address
Rabbi Israel H. Levinthal.
4. Opening Prayer (Hebrew)
Benjamin Zirn.
5. Selection
Rev. S. Kantor
6. Greetings
Mr. Frank Schaeffer, Chairman,
Committee on Hebrew Education.
7. Poem—"Nes Zionah" by S. Chernichovsky—Marilyn Sorscher.
8. "From the American Constitution"—Hebrew—Rhoda Podolsky.
9. "The Value of a Religious Education"—Jean Sussman.
10. Presentation of Gifts
A. Gold Medals—gift of Mr. and Mrs. Hyman Rachmil — by Mr. Joseph M. Schwartz, President of the Center.
B. Sisterhood Gift—by Mrs. Albert Witty, President of the Sisterhood.
C. Parent Teachers Association Gift—by Mr. K. Karl Klein, President of the Parent Teachers Association.
11. Isaiah, Chapter XXXV
Samuel Ehrenhalt.

12. Address
Miss Helen Hadassah Levinthal.
13. Valedictory—Hebrew
Helen Bresler
14. Valedictory—English
Selma Slipyan.
15. Vocal Selections
Cantor Zavel Kwartin.
16. Presentation of Graduates
Mr. M. Halevi.
17. Distribution of Diplomas
Rabbi Israel H. Levinthal.
18. Closing Prayer
Betty Kaufman.
19. "Hatikvah"
Cantor S. Kantor and audience.

GRADUATION EXERCISES OF THE CENTER ACADEMY

Graduation exercises of the Center Academy will be held in the auditorium of the Brooklyn Jewish Center on June 13th, at 10:00 A.M. Rabbi Levinthal will present diplomas to the class of 1939. A Hebrew play entitled "The Last Service" will depict the dilemma of Rabbi Seixas who was faced with the choice of forsaking his synagogue and community or offering allegiance to the incoming British army.

The English play, "The Tree That Saved Connecticut" portrays the struggle between the Connecticut colonists and the colonial New Yorkers for the charter of Connecticut. The children of the upper school will participate in the singing and dancing incidental to the plays.

Center members and their friends are cordially invited to attend the exercises.

SHEVUOTH SERVICES

Shevuoth services will be held in our Synagogue on Tuesday and Wednesday evenings, May 23rd and 24th, at 7:30 o'clock and on Wednesday and Thursday mornings, May 24th and 25th, at 8:30 o'clock. The services on the first day, Wednesday, will conclude promptly at 11 o'clock and will be followed by the consecration service.

On Thursday, May 25th, the second day of Shevuoth, the Yizkor (memorial services for the dead) will be said at 10:15 o'clock. Rabbi Levinthal will preach on the significance

of the festival immediately after the memorial services. Rev. Kantor will officiate on both days.

YIDDISH LITERARY AND MUSICAL EVENING JUNE 8th

On Thursday, June 8th, a literary and musical evening will be given at the Center in honor of the novelist and short story writer, Baruch Glassman.

The noted poet and novelist Abraham Reisen will deliver a talk on the Yiddish classic novelists in general and on Glassman in particular, as one of the leading moderns and his great contribution to Yiddish literature.

Several other prominent speakers will be announced later. Among the musical numbers there will be a trio of a violinist, cellist and pianist under the leadership of Prof. Harrick Hollander.

Dr. A. Asen will preside.

Admission free to members of the Center and 35c to all others.

SISTERHOOD BOARD MEETING

The regular meeting of the Board of Directors of the Sisterhood will be held on Monday afternoon, May 22nd at 1:30 o'clock. All members of the Board are cordially requested to attend.

JUNIOR LEAGUE

The final meeting of the Junior League will take place on Thursday evening, May 25th. It will take the form of open house for members and their friends. Dancing and refreshments will be featured.

BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Hyman Diamond of 1429 Carroll St. upon the Bar Mitzvah of their son, Gerald which will be held on Saturday, May 20th, at the Center.

Due to the Shevuoth holidays, the Center Bulletin will not appear next week. The next issue will be published under date of June 2nd.

CONSECRATION SERVICES TO BE HELD SHEVUOTH MORNING MAY 24th

Fourteen girls compose this year's consecration class which will render a very impressive service on the first day of Shevuoth, Wednesday, May 24th. The exercises will begin promptly at 11 o'clock and will follow the festival service which will be completed at that hour.

The class has been in charge of Miss Helen H. Levinthal and has had a thorough course in a survey of Jewish history and in the customs and doctrines of the Jewish religion.

At this year's consecration exercises the special theme that will be discussed by the members of the class is, "The Jew in America." This will be in keeping with the present celebration throughout the country in honor of the 150th anniversary of the inauguration of Washington as the first president and the final ratification of the American constitution. The complete program of the consecration service is as follows:

1. Procession
2. During procession a hymn will be chanted by Rev. Kantor.
3. Opening Prayer—Jean Sussman.
4. Blessing for the Torah, (first) Thelma Plafker.
5. Blessing for the Torah, (second) Hilda Melker.
6. Hymn—"Se'u She-olim"—Class.

THE JEW IN AMERICA

In honor of the 150th anniversary of the Ratification of the American Constitution and the Inauguration of George Washington as the first president.

7. A—"The Jew in America—Introduction"—Rhoda Kasnowitz.
8. B—"The Jew and the Discovery of America"—Sylvia Joachim.
9. C—"Hebrew Ideals and the Founding of America"—Amy Distler.
10. D—"The Jews and the Wars of the Republic"—Charlotte Mackler.
11. E—"The Jews and the Upbuilding of America"—Marilyn Sorcher.
12. F—"The Jewish Women and America"—Muriel Goldberg.
13. G—"The Jew and the America of Tomorrow"—Helen Seeger.
14. Hymn—"America the Beautiful"—Class.
15. Pledge of Consecration—Renee Kaye.

16. Poem—"Gifts" by Emma Lazarus—Selma Slipyan.
17. Greetings in behalf of the Post Consecration Group—Phoebe Honig.
18. Hymn—"May the Words of Our Lips"—Class.
19. Conferring of Certificates and Blessing—Rabbi Israel H. Levinthal.
20. Valedictory—Serena Weissman.
21. Closing Prayer—Corine Kupferberg.
22. Procession.

RABBI LEVINTHAL'S PUBLIC ACTIVITIES

During the past month Rabbi Levinthal had an unusually large speaking program. Among the important addresses that he delivered are the following: On Thursday evening, April 27th, he made an appeal at the dinner in behalf of the United Jewish Appeal at our own Center. On Wednesday, May 3rd, he was the principal speaker at the Donor Luncheon of the Long Island Hadassah at the Astor Hotel.

On Sunday evening, May 7th, he spoke at the dinner marking the twenty-fifth anniversary of Temple Petach Tikvah.

On Wednesday evening, May 10th, he was the main speaker at the fifteenth anniversary celebration of Temple Israel in Long Beach.

On Sunday evening, May 14th, he addressed the dinner of the Brooklyn Ort Organization at our Center and also the annual dinner of the Jewish Sanitarium and Hospital for Chronic Diseases at the St. George Hotel.

On Tuesday night, May 16th, Rabbi Levinthal was in Auburn, N. Y., where he spoke at the dedication exercises of the synagogue of that community.

On Wednesday night, May 17th, he was one of the speakers at the annual dinner of the Center Academy at our Center.

On Thursday evening, May 18th, he spoke at the synagogue in Manhattan Beach in behalf of the Zionist District of that community.

On Friday noon, May 19th, he was the speaker at the special exercises marking Brooklyn Week at the Temple of Religion at the World's Fair.

On Sunday, May 28th he will be one of the speakers at the luncheon that is to follow the graduation exercises of the Jewish Institute of Religion in New York.

PERSONALS

Rosalind Kramer, daughter of Mr. and Mrs. Israel Kramer of 635 Empire Boulevard has been admitted to the New York State Bar.

Mrs. Annie Zwerdling, mother of Mr. Tobias Zwerdling, is now recuperating from an accident at the Jewish Hospital.

Mrs. Albert Witty, president of the Center Sisterhood was elected a member of the National Board of the Women's League of United Synagogue.

YIDDISH LECTURE AND ENTERTAINMENT JUNE 1st

An evening devoted to Yiddish poetry and song has been arranged for Thursday, June 1st at 8:30 o'clock, at the Center. A tribute will be paid to the well known Hebrew and Yiddish poet Mordecai Jaffe on the occasion of his recently published book of essays on the classics of the Yiddish literature.

Chaim Greenberg, noted writer and orator, and editor of the *Yiddisher Kempfer*, will be the main speaker. The playwrights H. Leivik and David Pinsky will also speak. Abraham Reisen, well known poet and novelist will preside.

The program of entertainment will include: Ben Ari, Cantor P. Jassinowsky, Harvey Yefimov, A. Luzki, Victor Peker, and Mark Schweid.

Dr. A. Asen will open the evening. Admission free to members of the Center; there will be a charge of 35c to all others.

CHANGES IN GYM SCHEDULE

On Tuesday, May 23rd, (erev Shevuoth) the gymnasium and baths will be open to women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 6 p.m. The department will remain closed on Wednesday and Thursday and will reopen on Friday, May 26th, at 1 p.m. as per usual schedule.

The holiday schedule will prevail in this department on Tuesday, May 30th—Decoration Day. The department will open to men from 10 a.m. to 2 p.m. and to boys from 2 to 5 p.m.

RESTAURANT CLOSURES FOR THE SEASON SUNDAY, MAY 21st

Our restaurant will close for the season on Sunday, May 21st. Regular dinners as well as a la carte will be served on that day. This department will reopen in the fall at a date to be announced later.

STANDING COMMITTEES

Cemetery Committee — Nathan T. Schwartz, Chairman.

Hyman Aaron, William Ball, Isidor Fine, Moses Ginsberg, Pincus Glickman, Henry Gold, Benjamin J. Kline, Samuel Rottenberg, Nathan D. Shapiro.

Civic Committee — J. L. Holtzmann, Chairman; Ira L. Rosenson, Vice-Chairman.

Saul S. Abelow, Murray T. Feiden, Milton J. Goell, Joseph Heller, Ben Hyde, Sidney S. Leonard, Mrs. Harry Levy.

Chevra Kadisha Committee — Louis Albert, Chairman; Henry Davis, Vice Chairman.

Abraham Ginsburg, Samuel Meltzer, Meyer Nemerov, David Stark, B. Waxman.

Committee on Delinquent Accounts—Abraham Ginsburg, Chairman; Morton Klinghoffer, Vice-Chairman.

Forum Committee — Max Herzfeld, Chairman; Isaac Siegmeister, Vice-Chairman.

Samuel P. Abelow, Dr. Reuben Finkelstein, Milton J. Goell, Samuel H. Goldberg, Judge Emanuel Greenberg, Jacob L. Holtzmann, Louis N. Jaffe, Arthur Joseph, Ira L. Rosenson, William I. Siegel, Isaac D. Sorgen, Mrs. A. A. Weinstein.

Grievance Committee — Albert A. Weinstein, Chairman.

Abraham Ginsburg, Harry A. Harrison, Joseph Heller, Max Herzfeld, Albert Joley, Frank Levey, Mrs. Harry Levy, Mrs. A. Prince, Louis Rothstein, William Shorenstein, Louis Simon, Samuel Stark, Judge Nathan Sweedler, Louis Weinstein.

Hebrew Education Committee—Frank Schaeffer, Chairman; Morris D. Wender, Vice-Chairman.

Dr. Michael Canick, Nathan Farber, David Feinberg, Samuel Fleischman, Max Goldberg, Samuel Greenblatt, Moses H. Hoenig, K. Karl Klein, Solomon Levinson, Mrs. I. Lowenfeld, Benj. Z. Levitt, Benj. Perlman, Mrs. M. Schnall, Issac D. Sorgen, Henry Teller, Mrs. I. Weiner, Abraham H. Zirn.

House Committee — Hyman Aaron, Chairman; Louis Halperin, Vice-Chairman.

Nathan A. Arvins, Meyer Chizner, Isidor Fine, Jacob A. Fortunoff,

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SABBATH SERVICES

Kindling of candles at 7:52 o'clock.
Friday evening services at 6:15 and 7:30.

Sabbath services, Bamidbar, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5:00 o'clock.

Mincha services at 6:00 P. M.

DAILY SERVICES

Morning services at 7 and 8 o'clock.
Mincha services at 7:50 P.M.

CONGRATULATIONS

Our hearty congratulations are extended to:

Mr. and Mrs. Isidor Ratner of 1599 Carroll St. on the occasion of the engagement of their daughter Kate to Mr. Arthur Scholder on May 14th.

Mr. and Mrs. I. Siegmeister of 1605 President St. on the birth of a daughter to their children Mr. and Mrs. Daniel A. Novak on May 6th.

RABBI GOLDSTEIN TO ADDRESS ZIONIST MEETING

Under the auspices of the Eastern Parkway Zionist District a mass meeting will be held on Monday evening, May 22nd at 8:30 o'clock at the Center.

Dr. Israel Goldstein, distinguished Zionist leader and President of the Jewish National Fund will speak on "What the Jews Demand of Great Britain." You and your friends are cordially invited to attend. Mr. William I. Siegel is chairman of the district.

NOTICE OF LESSER UNVEILING

The unveiling of the monument in memory of the late Sidney Lesser will be held on Sunday, May 28th, at 1 P. M. at the Mt. Golda Cemetery, South Huntington, L. I.

SUNDAY SCHOOL NOTES

May 14th was dedicated to Mothers Day. The students wrote compositions on the Fifth Commandment: "Honor thy Father and thy Mother." The best compositions in each class were read in the assembly.

The program for the remainder of the term follows: May 28 — Final tests. June 4—Report Cards. June 11—Graduation.

Stories told in recent weeks in the assembly included "Jews in the Revolution," "Simeon Bar Yohai and Lag Bomer," "A Folk-tale from Bialik," "Elijah's Goblet" and others.

CLUB NEWS

The various clubs are winding up their activities for the year during this month. The clubs were for children of Center members ranging from 12 to 21 years of age. They met between October and May. Some of the outstanding activities during the past year were the Junior League Information Please, the Inta-League Vacation Hop, the Hakoach debate on Palestine, the Center Club oratorical contest on "Great Jews," the Maccabees Chamisho Osor Bishvat Party and the Vivalets Jewish National Fund Carnival and Masquerade.

Closing events thus far scheduled are:

Hakoach Club—May 27—Farewell Party.

Center Club—June 3—Roof Dance. Maccabees-Vivalets—May 20—Farewell Party.

Club leaders during the past year were: Rabbi M. Lewittes (director),

Milton Balsam, David Fisch, Gerson Chertoff, Sidney Wiener, Ethel and Miriam Drexler.

GOLF NEWS

Those members who are interested in learning how to "drive" a golf ball may now resort to consistent practice in the new golf "driving" cage which has been erected on the Center roof. Take advantage and practice up.

To further stimulate interest in this most popular sport, for the "already golf-player," we are now arranging a tournament. Entries for this tourney, which will be conducted on a nearby course and will close on Sunday, May 21st.

SUMMER SCHEDULE FOR THE GYMNASIUM AND BATHS

Beginning with the month of June the following schedule will prevail:

MONDAY—

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

TUESDAY—

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

WEDNESDAY—

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

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Boys
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Girls 3 p.m. to 5 p.m.

FRIDAY—

Men 1 p.m. to 5 p.m.
Boys 1 p.m. to 5 p.m.

SUN. & LEGAL HOLIDAYS—

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Boys 2 p.m. to 6 p.m.

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THE MEETING

(Continued from page 6)

My parents and I spent the next two days preparing the affidavits. Then it was necessary to send further papers to London and to find a way for my friend to get to London where he might stay until his time on the quota came. It seemed an almost impossible task, and with each letter we were afraid that it would be the last, but everything was finally accomplished.

When I went to the station yesterday to meet him, I was afraid that I would not know him. The press of the incoming crowd was stifling. I gazed over and around the bobbing heads, and then, when everyone else had passed down the narrow aisle, I saw him coming. I was sure he was the one. For ten years our friendship had been so close that there could be no mistaking him. He walked alone. He came toward me, and for an awkward moment I was afraid that he would pass before I found my voice. But he knew me. His dark eyes filled with tears as did mine, his voice shook, and his hand trembled in my clasp. And then his arms were around me and for a moment both of us felt that

we had come home after a long and perilous journey. We stood there, a tall gaunt dark-haired man and an overgrown middle-western art teacher, unashamedly crying so that anyone could see.

Now he sits in my home, a strange home in a strange land. My parents have welcomed him as a son, and my young brother and sister are curled on the floor at his knee, but his dark eyes brood, and his mouth is grim with thoughts that are not for our comprehension.

His face is drawn and tired; he has travelled many miles. I stretch out my hand to touch his pain-lined face; he starts, flinches, and throws up his arm to shield his face, as though my hand, extended in sympathy, had meant to strike. Instantly he is covered with confusion, but I am the one who must turn away, filled with shame. I am thrown into agony of shame, and I would like to cry because I feel that I can never be proud again.

His name is Leon; he is a Jew, and comes from Berlin.

My name is Mary, and I am a Gentile, born of German parents.

THE JEWS OF YORK

(Continued from page 9)

the castle like wolves. It is, therefore, my advice that we elude their tortures; that we ourselves should be our own executioners and that we voluntarily surrender our lives to our Creator. We trace the invisible Jehovah in His acts; God seems to call for us, but let us not be worthy of that call. Suicide, on occasions like the present, is both rational and lawful; many examples are not wanting among our forefathers; as I advise men of Israel, they have acted on similar occasions." Having said this, the old man sat down and wept.

The assembly was divided in its opinion. Men of fortitude applauded its wisdom, but the pussillanimous murmured that it was a dreadful council.

Again the Rabbin rose, and spoke these few words in a firm and decisive tone, "My children; since we are

not unanimous in our opinions, let those who do not approve of my advice depart from this assembly!"

Some departed, but the greater number attached themselves to their venerable priest. They now employed themselves in consuming their valuables by fire; and every man, fearful to trusting to the timid and irresolute hand of the women, first destroyed his wife and children, and then himself. Jocenus and the Rabbin alone remained. Their life was protracted to the last, that they might see every thing performed, according to their orders. Jocenus, being the chief Jew, was distinguished by the last mark of human respect, in receiving his death from the consecrated hand of the aged Rabbin, who immediately after performed the melancholy duty on himself.

All this was transacted in the depth of the night. In the morning the walls

of the castle were seen wrapt in flames, and only a few miserable and pussillanimous beings, unworthy of the sword, were viewed on the battlements, pointing to their extinct brethren. When they opened the gates of the castle, these men verified the prediction of their late Rabbin; for the multitude bursting through the solitary courts, found themselves defrauded of their hopes, and in a moment avenged themselves on the feeble wretches, who knew not to die in honor.

Such is the narrative of the Jews of York, of whom the historian can only cursorily observe, that five hundred destroyed themselves; but it is the philosopher who inquires into the causes and the manner of these glorious suicides. These are histories which meet only the eye of few, yet are of indefinitely more advantage than those which are read by every one. We instruct ourselves in meditating on these scenes of heroic exertion; and if by such histories we make but slow progress in chronology, our heart is however expanded with sentiment.

I admire not the stoicism of Cato more than the fortitude of the Rabbin, or rather we should applaud that of the Rabbin much more; for Cato was familiar with the animating visions of Plato, and was the associate of Cicero and the Caesar. The Rabbin had probably read only the Pentateuch, and mingled with companions of mean occupations, and meaner minds. Cato was accustomed to the grandeur of the mistress of the universe, and the Rabbin to the littleness or the provincial town. Men, like pictures, may be placed in an obscure and unfavorable light; but the finest picture, in the unilluminating corner, still retains the design and coloring of the master. My Rabbin is a companion for Cato. His history is a tale,

"which Cato's self had not disdain'd to hear."

— POPE.

PROTEST

After learning of a secret order which excluded all non-Aryans from membership in the Bavarian Academy of Arts and Sciences in Munich, Dr. Franklin Edgerton, professor of Sanskrit and comparative philology at Yale University, resigned as corresponding member of the Academy. Dr. Edgerton stamped the action of the Nazi authorities as "a flagrant violation of academic freedom and an insult to scholarship and humanity."

THE JEW IN BROWNING'S POETRY

(Continued from page 8)

By the torture, prolonged from age to age,
 By the infamy, Israel's heritage,
 By the Ghetto's plague, by the garb's disgrace,
 By the badge of shame, by the felon's place,
 By the branding-tool, the bloody whip,
 And the summons to Christian fellowship,

* * * * *
 We boast our proof, that at least the Jew
 Would wrest Christ's name from the Devil's crew.

The Jewish attitude on the question of conversion was well understood by Browning. Writing to a non-Jewish correspondent, Moses Mendelssohn expressed the strong feeling of the Jew on this matter. "The duty to proselytize springs clearly from the idea that outside a certain belief there is no salvation. I as a Jew am not bound to accept that dogma, because, according to the teaching of the rabbis, *the righteous shall have part in the rewards of the future world* . . . As a Jew, I am not allowed to attack any religion which is sound in its moral teachings."

A letter to Dr. F. M. Furnivall makes it clear that Browning did not intend Rabbi Ezra to see in Christ the Jewish Messiah. He writes: "Ben Ezra is not supposed to acknowledge Christ as the Messiah because he resorts to the obvious argument even on your own showing, and accepting for the moment the authority of your accepted Law giver, you are condemned by his precepts—let alone ours."

In "Filippo Baldinucci on the Privilege of Burial," Browning has condemned the persecutor out of his own mouth. Filippo Baldinucci, a distinguished seventeenth-century Italian writer on art, was one of Browning's chief sources. The incident related in the poem, except for the clever twist at the end, is in Baldinucci's chief work, "Delle Notizie de Professori del Disegno." It is well known that Browning despised Baldinucci for his narrow, prejudiced views on Jewish matters. As in "Holy-Cross Day" one notes the grotesque, a curious mingling of the pathetic with the comic, in "Filippo Baldinucci," a bit of tragedy and a bit of something almost fantastic in this wholly human interpretation of the Jew. The relation of the story by a Christian is a clever touch of artistry, and one calculated to heighten the reader's sympathy for

the Jew or any other character described by such a hateful individual. To his little nephew Baldinucci mourns the passing of the good old days, regretting that he can no longer pelt Jews without fear of punishment. With great gusto uncle Filippo represents the Jewish burial-ground adjoining the "good farmer's Christian field," where the Jews tried to hide their ceremonies from the wayfarers on the public road. In his field the farmer has built a shrine for which Buti has painted a picture of the Virgin in the very place calculated to prove most offensive to the Jews as performed their last rites for the dead. The Rabbis, indignant that they are not even permitted to bury their dead in peace, plead with the farmer to remove the picture.

Friends, grant a grace! How Hebrews toil
 Through life in Florence—why relate
 To those who lay the burden, spoil
 Our paths of peace? We bear our fate.
 But when with life the long toil ends,
 Why must you,—the expression craves
 Pardon, but truth compels me, friends!—
 Why must you plague us in our graves?

Thoughtlessly plague, I would believe!
 For how can you—the lords of ease
 By nurture, birthright—e'en conceive
 Our luxury to lie with trees
 And turf,—the cricket and the bird
 Left for our last companionship:
 No harsh deed, no unkindly word,
 No frowning brow nor scornful lip!
 Death's luxury we now rehearse
 While, living, through your streets we
 fare

And take your hatred, nothing worse
 Have we, once dead and safe to bear!
 Our works, our daily tasks; and thus
 Gather your grain—earth's harvest—still
 The wheat for you, the straw for us.

One is tempted to go on quoting from this masterly plea of the Rabbi—so courteous, so logical, so true. Removal of the picture, not destruction is all he asks; a mere turning of it from the public path.

To witness many a chance befall
 Or lust, theft, blood-shed—sins enough,
 Wherein our Hebrew part is small.

We are fain to believe that the Rabbi's eye "shoots fire as that of Ben Karshook, as he turns upon the farmer and cries, "Convert yourselves."

Something of the cause for the Jewish feelings toward the cross is suggested in the farmer's biting remarks:

. . . in a Ghetto! Haste ye hence!
 So long as I have house and land,
 To spite your irreligious chaps
 Here shall the Crucifixion stand—
 Unless you down with the cash, perhaps!

The day after the burial the son of the Rabbi goes to Buti's shop to buy the picture of Mary. Taken quite off guard the painter asks "no more than just the proper price." The effect on Buti is exquisitely funny.

Round—like a serpent that we took
 For worm and trod on—turns his bulk
 About the Jew. First dreadful look
 Sends Buti in a trice to skulk
 Out of sight somewhere, safe—alack!

Questioned as to his motive in purchasing the painting, the "young he-Jew with a beard that baffles description" replies:

Whenever I'm allowed pollute
 (I—and my little bag of coin)
 Some Christian palace of repute,
 Don't I see stuck up everywhere
 Abundant proof that cultured taste
 Has beauty for its only care,
 And upon Truth no thought to waste?

At the end of his tale Baldinucci reflects that in this matter of toleration things seem to grow worse rather than better, and in agony he cries out,

O Lord, how long? How long, O Lord?

"Rabbi Ben Ezra" is the greatest of all the poems dealing with Jewish themes in that it transcends the narrowness of outlook common to many Jews and Christians. No more gracious tribute could be paid to the Jew than this poem in which the poet has expressed through the medium of a noble Jewish personality all that is most significant in his view of life. The portrayal of old age is one of the most beautiful in all literature. The historical figure who has suggested Browning's poem was Abraham Ibn Ezra, one of the noblest figures in Jewish history. Living in the time of the Golden Age of Spanish Judaism, he was far-famed for the depth of his scholarship, and is today chiefly known for his grammatical and exegetical works. He was something of a poet too, for a few of his songs found their way into the liturgy of the synagogue. "Wisdom begetteth humility" is a saying attributed to him.

Three concepts stand out in the poem on Ben Ezra, aside from the marvelous picture of old age as the time for the fruition of all youthful dreams, the idea of life as development, the purpose of doubt in the growth of the soul, and the need of some roughness as soul and flesh offer mutual aid.

Among the many aspects of the Jewish problem, social, financial, political, national, religious, and humanitarian,

(Continued on page 22)

WHY JEWS ARE LIBERALS

(Continued from page 5)

very beginnings of organized Jewish life. In ancient Israel, over a period of 1700 years, the societal development of the Jew not only marked him off from all the other peoples of antiquity, but in fact compelled him towards a difference which was to color all of the subsequent centuries of his history. True enough, the Israelite shared with his contemporaries many of the passions, prejudices and vices of an early civilization, nor was he completely exempted from the constant intrigues and wars fostered by private greed and public ambition. Yet, it is a notable fact that among all of the peoples living in the Near East and even among the mighty Romans and the polished Greeks, no body of literature and no ethical concept developed which is at all comparable to the Books of the Prophets. Nor does this fact stand alone in the panorama of early Jewish development. It is a fair assumption that the diversity of the Bible illustrates an equal diversity of contemporary Jewish thinking. We must give attention to the fact that in the Bible there are found such dissimilar writings as the theological code and formalisms of the early books, the social vision of some of the prophets and the ethical concepts of others, the feeling for the joy of life that is found in the Psalms, the pessimism of Job.

A society which so early in recorded history had so many facets of expression must, of course, have had an equal number of avenues of experience and an equally varied accumulation of interests. And yet it is no accident that out of all of this, and despite the pressure of contemporary civilization and the drawback of contemporary example, that which is most typical of ancient Judaea, that which most completely summarizes the whole basis of Jewish life and Jewish lore, as well as Jewish law, can be found in the prophetic protests of Isaiah against warfare, and in Micah's gentle exhortation toward democratic living. Four thousand years ago war and strife were the accepted norm of social and international life and yet Isaiah could prophesy a time when the plow-share would take the place of the sword. Servile obedience to kings and fearful veneration of idols was the lot of ordinary men in Micah's time

throughout the near East and all of known Europe; and yet Micah could sum up the whole aspiration of liberal life and democratic government in his exhortation, "It hath been told thee, O man, what is good, and what the Lord doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God."

The thesis, therefore, seems amply sustained that the environmental factors in modern Jewish life so subtly and succinctly phrased by Leibknecht have an ample basis in the original hereditary factors in the birth of the Jewish people.

From the days of ancient Judea until today there stretch approximately twenty centuries during which the Jews have inhabited all the countries of the world, have experienced the civilizations of all ages and have learned the varied lessons of the centuries. Just as breadth of mind comes to the individual through travel and experience, so has this cosmopolitanism affected the Jewish mind. Life proceeds through a series of comparisons of the lesser with the greater, the worse with the better. Progress is that process by which the values of experience and experiment are contrasted and a choice made. It is a fallacy to assert the inevitability of history, because such a doctrine presupposes a mechanical succession of cause and effect. What actually happens is that men make their own history on the basis of choice among the facts of their experiences. Obviously therefore the Jew who has seen at close range all of the systems of government and who has felt personally the results of their operation has had a unique opportunity to make a conscious choice among them all and to pick the one which offers the best opportunity for the greatest good.

Small-minded people and anti-Semites fling the charge of cosmopolitanism at the Jew as though it were a shameful thing. It is time to know that although maps are marked off in different colors, people do not differ accordingly. Despite the blue pigment for France, the green for Ireland, the red for Russia and whatever pleasing shade the cartographers and mercators might choose for our country, human nature among them all is pretty much the same, and human longings basic-

ally alike. It is because the Jew in his wanderings has been enabled to see this similarity that he instinctively rejects the ordinary and unimportant differences among men. That in itself is the basis of liberalism. It was true of the old Roman who said, "Nothing which interests thee, O World, is foreign to me." It is true of the modern democrat and liberal. And it is to the eternal credit of the Jewish people that in all the years between that old Roman and the liberal of today, the Jew has been at once a symbol of, and an agent in, mankind's struggle for equality and justice.

THE JEW IN BROWNING'S POETRY

(Continued from page 21)

Browning concerned himself chiefly with the latter two. Combining in his own person the loftiest idealism with an intensely energetic nature, he was singularly fitted to interpret a people whose spirit was so much in harmony with his own.

Above all differences of dogma and creed Browning saw the common humanity of the Jew and the Christian. To each has been given a character to develop in a world provided with stuff to try men's souls, and to all who aspire will come the "perfect round" hereafter.

"All we have willed or hoped or dreamed of good shall exist."

A REQUEST FROM DR. LEVINTHAL

THERE has recently appeared a fine English translation of the Midrash, a work which will help to bring to many Jews and non-Jews an insight into and an appreciation of that remarkable treasury of the folk-lore of the Jews.

The work, published by the Soncino Press in London, is in ten volumes, beautifully printed and excellently edited. It costs \$65.

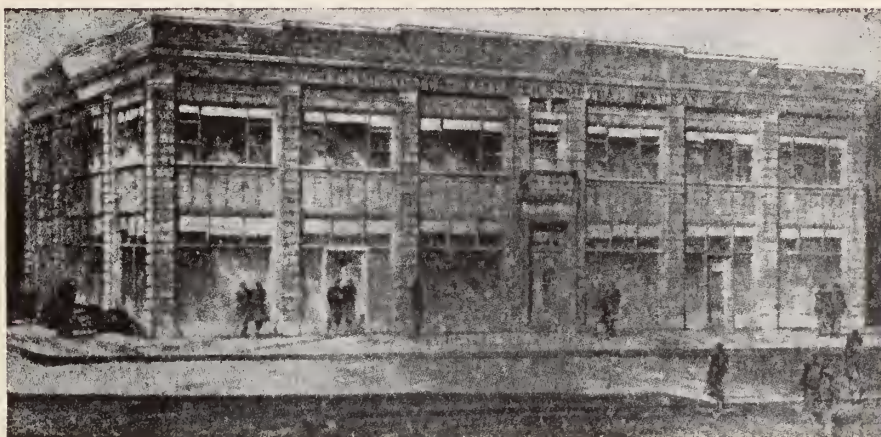
I am very anxious that a set of this Midrash be placed in our Center Library. It would make an excellent memorial gift to be presented by some one in memory of a dearly beloved one. I trust that those who are anxious to find a suitable means to memorialize a beloved one, will consider this suggestion and request.

—ISRAEL H. LEVINTHAL

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JUNE

1939

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BROOKLYN JEWISH CENTER REVIEW

Vol. XX

TAMUZ, 5699 — JUNE, 1939

No. 40

LIBERTY OF SPEECH

The danger of restricting liberty of speech even when such a restriction aims to safeguard democratic principles, is discussed elsewhere in this issue. Below is reprinted, in condensed form, an article appearing currently in "The Reconstructionist," in which the author, Roland B. Gitelson, rabbi of Rockwell Center, Long Island, expresses the view taken by those who, though sincere liberals, believe that some action must be taken to curb factions creating racial dissension through lying propaganda.—Ed.

ONE of our chief troubles, it seems to me, is that up to now we have persisted in talking and thinking of freedom as an abstract ideal. In a reasonably decent society we could still afford to do so. But this is not a reasonably decent society. And in such a world as this the only freedom that can possibly have meaning is freedom stated in terms of specific and positive points of reference. There is no freedom *per se*; there is only freedom to do certain things or reach certain goals. Let me state it as a figure of speech: sailors who are far away from their destination on an uncharted sea cannot afford to throw away their compass and rely only on their freedom to sail in whatever direction they choose. It should be unnecessary to say that our ship of society is still far—terribly far—from its port. Our civilization, certainly in a social and economic sense, is still very much in the process of becoming. We need, therefore, to keep our compass with its points of reference.

Translating our figure of speech into the language of political realities, what it means is this:—in our world at any rate, there simply cannot be equal freedom at any one moment for Adolf Hitler and Eduard Benes, any more than there can be for Benito Mussolini and Haile Selassie. And of course the same thing applies automatically to their satellites and stooges in this country. For the time being at least, the only choice we have is whose freedom shall be curbed and whose shall be extended. We must make up our minds whether to go north or south.

As a people we must choose between the Hitlers and the Beneses. And then, as a practical necessity, we shall grant or deny freedom accordingly. Thus far, footnote number one.

The second point to be made is that, in speaking of freedom, we must distinguish between the immediate and the ultimate. Here again our logic—or lack of it—will necessarily be colored by the crazy sort of world in which we live. In a normal world it would be a prime and irrefutable axiom that, if we wanted to have freedom of any sort next year our very first task would be to preserve freedom of all sorts today. But again, ours assuredly is not a normal world. In this kind of world, paradoxically enough, granting too much freedom right now may kill all freedom in the future. In this kind of world we must decide whether our real concern is the preservation of civil liberties just for the present moment or for all time. If it is the latter, then we may have to deny those liberties for the present to those who would obviously invoke them only to destroy them. It is here that we must essay the admittedly difficult task of judging the motives and intentions of those who assume the protective coloration of democratic slogans in a democratic environment. He who courts a maiden with poetry today the better to rape her tomorrow is surely no less a blackguard than he who dispenses with the poetic formalities and preliminaries. Our Nazis, whose civil liberties some of us have been so ready to defend, are embarked on just such a course as that.

Perhaps one very necessary word of caution is in order:—I do not for one fleeting moment suggest that, because such Liberal dogmas as free speech and self-determination have been so horribly and abominably distorted in some spheres, we ourselves must therefore abandon them. But again, it becomes a matter of judging motives in deciding who does and who does not merit the protection of those dogmas. Does any intelligent observer doubt the intentions of our Nazis or what they would unquestionably do about freedom once we obligingly helped them to power? Does any Liberal deny that in such a case our fate would be exactly and precisely that of the one-time Liberals of Weimar and Madrid? They, too, believed in absolute liberty. They were squeamish about curbing the rights of their fascists too. Unless we here in this land are stubbornly and stupidly blind, we shall take their epitaph quite literally as a danger sign for ourselves. Perhaps it is true that by so doing we shall, to some extent, detract from the full glory of democracy, but the alternative is to risk killing it altogether.

We cannot afford to argue the matter any longer in a vacuum isolated from compelling realities. We might win the argument, and that would be fatal; it would be another case of "operation successful, patient died." We would have convinced every reasonable person that we were right, but by then we, together with all such reasonable persons, would have been safely pastured off in some concentration camp and our ship would be headed south. Before that happens, and before it becomes too late, we Liberals must begin to restrict the freedom of those who would use their freedom only to destroy our own.

Surely a prohibition against training and equipping all kinds of private armies is a restriction of freedom which in the end may help to preserve freedom. The same is true of the pro-

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

SOMETIME ago I attended, in company with some other rabbis, a gathering of a well known Jewish congregation. It was in the nature of a celebration, to commemorate an important epoch in the life of that synagogue. After the dinner we were to enjoy a long program, which was specially prepared for the occasion by the committee in charge.

I very well appreciate the fact that a program for such an event cannot consist only of speeches and addresses, no matter how good the speeches may be, or how brilliant the speakers. There is a definite place on a program of this type for music and singing and other forms of entertainment to lift the audience to artistic appreciation and to help create that joyous mood and atmosphere essential to a celebration.

It would seem, however, that the entertainment should be in keeping with the event, with the place and with the occasion commemorated. Imagine our astonishment when we were suddenly presented with a program that one would expect to see at a night club or ordinary cafe. Instead of the program elevating the audience it instantly lowered the whole tone of the function to a common-place level. Not one of the speakers could afterwards transform the atmosphere.

It wasn't only because the entertainment was out-of-place. It seems to me that Jewish groups ought to realize that in our present mode of life every man and woman has ample opportunity to enjoy the best of music and other entertainment. With the theatre, the movie and the radio at our constant disposal, of what value is it to duplicate at specifically Jewish functions the entertainment that these agencies offer? It does not require much intelligence to realize that at a Jewish gathering the occasion should be utilized to create a new appreciation of the artistic productions of our own people. One could and should expect to see the best of the new Jewish talents, and to hear the latest creations in Jewish music, in Jewish song and in other forms of Jewish entertainment. Every once in a while there comes to our shore a new singer or dancer from Palestine, who can inter-

pret for the American Jew the latest artistic developments of the new Jewish life in Eretz Israel. Should we not expect to see and to hear these talents at our Synagogue and other Jewish functions? And yet, few indeed are the Jewish groups that realize this truth, and, instead, at all entertainments—charitable, religious and educational—we are burdened with a host of singers, comedians and dancers who repeat for us what we see every day on the screen and hear every day on the radio.

One of the old rabbis tells us that in the ancient Temple built by King Solomon the windows were set in a peculiar fashion. They were very narrow inside the Temple, but very wide on the outside, the windows of all other buildings were just the reverse—wide on the inside and narrow on the outside. What the rabbi meant to tell us was that in all other buildings the light was to come from the outside and illumine as much as possible the inside of the structure, while the light from the Temple could illumine the surrounding territory.

The Jewish Synagogue was a power in Jewish life because its light radiated the entire life of the Jew outside of the Synagogue. The tragedy of the synagogue today is that we permit the light of the outside to drown out the inner life of the sanctuary and to penetrate even our Sanctum Sanctorum.

Let us learn to realize that within our Synagogues, and at all Jewish functions, entertainment must be worthy of the occasion, and only such entertainment should be encouraged that will tend to give the Jew a new appreciation and a finer understanding of, and a higher joy in, the creative spirit of his own people and his own civilization.

Israel H. Perutthal

AXIS ACTIVITIES

AT the German Colonial Exhibition held recently in Vienna, exhibits from the two German Colonies in Palestine were shown. However, at the Palestine booth, a typical Nazi propaganda pamphlet was distributed which related that the German Colonies were being "persecuted" by the Jewish residents of Palestine.

* * *

Because the vicious anti-Semitic paper, *Der Stuermer*, agitated against the celebration of the Shevuoth holidays "as a symbol of world domination," the Jewish communal leaders advised all Jews in Austria and Germany not to conduct public services but to recite their holiday prayers in their homes.

* * *

Jews in Germany are being steadily pushed into a "ghetto." By June 10th, all Jews were to be evicted from houses not Jewish owned. They were also to be banned from the 9 main streets of Berlin and from parts of the West End of Berlin.

* * *

Following its German ally, Italy is moving swiftly to eliminate Jewish participation in Italian life. Stringent measures were passed to achieve this purpose, including provisions for a commission to decide upon the property and commercial rights of Jews. All racist clauses in wills are declared invalid, racism being defined as the willing of property to a person with the provision that he remain a Jew. Likewise, as in Germany, Italy passed a measure which provided for the compulsory assumption by Italian Jews of a surname indicating their Jewishness.

* * *

And A Sequel

It is encouraging to note that here in the United States the "Sons of Italy," a fraternal lodge, has decided to offset the pernicious racist propaganda carried on in Europe by setting up a Bureau of Good-Will, to be operated at its headquarters in New York City. The function of this bureau was set forth by Santa Modica, the Grand Master of the lodge, who said "the aims of this bureau is to promote brotherhood and settle any dispute caused by discriminatory acts. To effectuate such, the cooperation of the most outstanding Hebrew institutions is assured."

Laws to Prohibit Anti-Semitic Propaganda

By ELLIOTT H. MARRUS

GENERALLY, whenever a group of people discuss anti-Semitism someone says: "There ought to be a law against it!"

And many people agree with this sentiment. Few intelligent persons doubt that anti-Semites are a danger to democracy, that they are in the forefront of the fascist movement in America. Claiming to be patriots, they pepper their "patriotism" with hate and try to link the Jews with Communism. Like their kinsmen abroad, they pick on the Jews because the latter have always been a convenient minority to persecute. Thus they get a rallying cry. By stirring up racial and religious prejudices, these embryonic fascists would set the mob shouting for blood. When public attention is distracted to the "Jewish question," they expect to seize control of the government. These are the same tactics used by Hitler in his rise to power.

There is no doubt but that the proponents of laws prohibiting anti-Semitic propaganda mean well. Most of us join with them in denouncing any preaching of racial or religious hatred. However, the problem is not as simple as it might seem. To enact a law is relatively easy. The difficulty arises from the fact that a statute passed to cure a malignant sore may actually infect the whole body politic with a fatal disease.

Most of these proposed laws would make it a crime to incite, promote or advocate any hatred, violence or hostility against any person or group because of race, color, religion or manner of worship. Under the ban would be books, magazines, pamphlets, or circulars, written or printed in any language; emblems, pictures, radio talks; or any speech, statement or declaration made "in the presence of two or more persons." Such a statute is now the law of New Jersey, but fortunately it failed to pass in the New York State Legislature.

If we had such a law Fritz Kuhn and his Bundites would have to cease their anti-Semitic campaign or be jailed; Father Coughlin could not broadcast his anti-Jewish speeches, nor could his magazine be sold openly on the streets; the followers of the various "shirt" organizations would have

to still their propaganda against the Jewish people.

That is one side of the picture—the happy one. On the other side we can see the Bill of Rights—with its precious provision for freedom of speech and press—being destroyed for all of us in the attempt to do away with these alien doctrines.

That may sound strange, but an examination of the wording of any of these proposed statutes will show that this statement is based on fact. These laws would forbid the "incitement or advocacy" of any "hatred, violence or hostility." What do these words mean?

Can you distinguish between an "incitement" and a mere expression of an opinion? The great Oliver Wendell Holmes recognized the problem when he wrote:

"Every idea is an incitement. It offers itself for belief and if believed, it is acted upon unless some other belief outweighs it, or some failure of energy stifles the movement at its birth. The only difference between the expression of an opinion and an incitement in the narrower sense is the speaker's enthusiasm for the result."

In other words, if any of us forcefully expresses an opinion on certain subjects, we will be inviting a jail sentence or fine.

What is the "hatred or hostility" which would be prohibited by these proposed laws? Would not an article advocating birth control be hostile to the Catholic Church? How far could a person go in condemning circumcision without inciting hatred of the Jews?

The answer to these and thousands of other queries would have to be given by judges (and juries) upon whom the burden of enforcement of these laws would fall. The enactment of laws against racism and religious hatred would mean the removal of the altar and rostrum from the temples to the law courts. The latter would have to become judges of religious truth. Instead of the freedom of discussion which we now have, topics of public interest, particularly religion, would have to be talked about in hushed, secretive whispers—for usually these laws propose to stop the incitement

of hostility "in the presence of two or more persons." Charges of prejudice might be raised against members of all creeds and religious and anti-religious groups—even against the Jews for attacking the Nazis, since the latter claim to be a race.

The judges who would have to decide these cases would have the power to determine which ideas are "right" and which are "wrong." Can we entrust this power to any group of mortal men and still keep our freedom? And would not this be the first step toward the stifling of opposing, and often progressive thoughts? We do not wish to imply that racial or religious hatred is progressive. Far from it. The difficulty is in determining exactly what is to be banned. The "wrong" ideas of yesterday are frequently the "right" ideas of today.

It is not so difficult to determine whether an action is in violation of civil liberty or an actual preparation for the use of force, but it is almost impossible to decide whether an idea is dangerous or harmful. Ideas are never static. If they are repressed, progress must stop and democracy end. When one man or a group of men, whether or not they are cloaked in judicial robes, can penalize their fellows for evil thoughts, democracy is endangered. In the hands of an unscrupulous individual, such power can lead to the stifling of all discussion. This is the material from which tyranny and dictatorship are built. It is the gibbet upon which democracy and freedom will swing.

The problem was excellently set forth by Justice Holmes when he said:

"Hasty resentment and unreasonable rancor may perhaps be expected of special groups, but when authorities surrender to these groups, adopt their rancor and resentment, and tolerate their methods of reprisal, they abandon processes established by our history. Such abandonment, in defying traditions, injures more than its victims."

All this does not mean that these incipient fascists have a free hand and can do what they wish. Any violent action on their part will, of course, be punished. However, under our free-

dom of speech and press, they can say what they wish about the Jews as a whole, just as one may of the Protestants, Catholics, Democrats or Smiths, because these groups are so large and indefinite that their members may not be easily distinguished from the others. However the law will punish one who writes or publishes any statements which impute to another hatred, ridicule or contempt. That is called criminal libel. To enlarge this rule to include groups which are loosely knit together (for example, the Jews), will cut down our right to express opinions on many subjects of public interest.

New Jersey has a law which would punish anyone who incites hatred because of religion, race or manner of worship. Since its passage in 1935, it has only been applied three times — against the "Jehovah's Witnesses," a harmless religious sect which does not accept some of the usual forms of worship. Applying the law against them has been tantamount to an attack on the freedom of religion.

In these days when the protection of the right to speak, write and worship as we please are needed more than ever, no laws should be enacted or enforced which deny these liberties to anyone — even those we do not like.

Liberty is not a prize won in a bingo game. You cannot tuck it under your arm and go home to rest. The fact that our ancestors fought wars and won their freedom does not mean that we can rest on their laurels. As Patrick Henry said in his "Give me liberty or give me death" speech, "If we wish to be free, we must fight." That battle must be against any attempt to deprive the people of the freedom of speech, no matter how good a reason we may have for doing so. Free speech means not only free speech for those who agree with us, but also for the demagogue and the bigot who seek to propagate objectionable theories.

"But," argue the proponents of these proposed laws against anti-Semitism, "permitting these fascists to say what they wish is giving them enough rope to hang all of their opponents. If they succeed in spreading their doctrines and come to power, they would deny that right of speech to all who oppose them. Since they would abuse the liberty of speech by denying it to others, they do not deserve it. Therefore the State, in self protection, must gag them

A New Book By Dr. Solomon Goldman

Reviewed by Dr. Israel H. Levinthal

THOSE who follow the career of the distinguished head of the Zionist Organization of America, Dr. Solomon Goldman, must marvel at his remarkable and tireless energy. Working so strenuously as the spiritual head of one of the largest congregations in America, and as a popular platform speaker, in behalf of the causes so dear to his heart, he finds time nevertheless to publish books that give evidence of his vast knowledge, his penetrating mind and his keen power of analysis.

His most recent work, "Crisis and Decision," (Harper & Bros., N. Y.) is a brilliant discussion of the many problems that face the Jew and the world of our day. It is a compilation of a number of articles and addresses, written and delivered on various occasions. But in all of them the reader finds a passionate devotion to all that is true and beautiful in the life of the Jew, a prophet-like denunciation of the faults and the failings that today abound in Jewish life, and an earnest

plea for the Jew to be true to all that is best and noblest in his own tradition. He finds the root of the Jewish tragedy in the *Galut*, and the greatest curse of the *Galut* is thinking of ourselves with the minds of others. What troubles the author is the fact that the Jew no longer understands himself. "In antiquity and in the Middle Ages the character and destiny of the Jewish people puzzled only the gentiles; in modern times they bewilder the Jew more than anyone else."

One of the most brilliant chapters in the book is "Jews and Christians," in which he proves how the early Christians were despised and attacked through the same arguments that are now used by the anti-Semites against the Jews. It is a chapter which ought to be read by all intelligent Christians, for they would then get a new understanding of the true cause of that bigotry and intolerance which infest so large a part of the world. But whether he discusses anti-Semitism, Palestine,

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while it can."

Convincing as this argument may seem, it is based on a false premise. Freedom of speech is not a privilege in the United States—it is a natural right, reaffirmed by the Constitution. It cannot be bestowed upon or withdrawn from any of the populace by transient government leaders or legislators. It is the foundation upon which American life is based.

To withdraw that right from some of the people and still reserve it for others is a program which will eventually suppress all groups except the increasingly narrow one which is in the saddle of government. For thus is begun a precedent — the power to deny the right to speak of those who disagree with us. "Whoever would overthrow the liberty of a nation, must begin by subduing the freedom of speech," asserted the wise Ben Franklin.

The way to fight these hate programs is not by prohibiting them, but by exposing them, and by education of the people. If we try to gag them, they will become underground movements, and much more dangerous. The mask of false patriotism must be ripped

from their faces and their true characters shown to all. Two recent cases in which this has been done are the work of the Dies Committee and that of Stanley High, who wrote a splendid article in the *Saturday Evening Post* (March 27, 1939), entitled "Star-Spangled Fascists."

Perhaps the best solution to this problem will also settle another of our difficulties—the economic. Hate movements feed heartily upon poverty and joblessness. Any effort toward bettering the general social and economic conditions of the country will automatically quiet racial and religious antagonism.

Some laws may be enacted against fascist groups without endangering our freedom. Examples of these are statutes which prohibit military uniforms, drills and arms in the hands of private organizations, and those which ban racial or religious discrimination in government and public utility employment and in housing. But we must remember that democracy is a process—not an end. It is a means of living. To maintain it, the right of discussion must be jealously guarded against any attack—even by those who mean well.

THE DEATH OF ERNST TOLLER

By JACOB KAPLAN

W N full justice, Ernst Toller's name retains its pure and clear sound throughout the civilized world. The emotion and sorrow which we feel at this grievous hour are somewhat eased, for all of us who are assembled around his bier know that in spirit are with us now thousands in our unhappy fatherland and as many thousands in foreign countries, all of whom are paying homage to a dead fighter."

Thus spoke Oskar Maria Graf, president of the German-American Writers Association and a personal friend of Toller, at the funeral of the great dramatist. That he spoke the truth none will deny. Literally millions of people grieved when Ernst Toller committed suicide. For Ernst Toller was more than just a great dramatist. He was a symbol of the frustrations and aspirations of his generation, of its disillusionment with war, of its hope for a better world, of its bitter struggle against that most harmful social virus of our day—Fascism. But why did this great symbol of strength, this powerful fighter against universal oppression, suddenly see fit to kill himself? Was it some personal trouble? Or rather was it his pessimism about the success of reaction in the world—in Germany, Spain, Palestine? In any event, the world stands with bowed head paying homage to Toller's flame-like zeal for justice and democracy. A great and venerable human is with us no more. But his spirit endures.

Born in 1893 in pre-World War militaristic Germany, Toller was destined to undergo the profoundly cataclysmic transformations of that nation. In his powerful, sincere autobiography, "I Was A German," Toller has given a moving, vivid portrait of some of these formative experiences. Of Jewish parentage, the most poignant and searing memories of his childhood were the persecutions he suffered because he was a Jew. Little Ilse, his baby playmate, was told in his presence to keep away from him lest his Jewishness infect her in some inscrutable manner. Often he would be beset by bands of young hooligans shouting: "Yah to you, dirty Jew—Jew Boy, Jew Boy." No doubt these childhood experiences sowed the seeds of a deep hatred of racial oppression and a love

for equality and liberty.

As childhood developed into mature youth, Toller attended the *Realgymnasium*, and was subjected to the teachings of German militarism and nationalism. Later, he frequented nationalist circles and eagerly absorbed their teaching that France was the traditional enemy of Germany and that national glory was the most important mission on earth. It was true, of course, that by this time his essentially idealistic nature had begun to express itself. He chose in preference to the gambling table and the brothel the writing of poetry and the study of such literary figures as Hauptmann, Wedekind, Strindberg, and Ibsen, and philosophers like Kant and Nietzsche. But the outbreak of Austria-Serbian hostilities and the assassination of Jaures found Toller overbubbling with the enthusiasm of millions of other young men in Germany for the advancement of *Deutschland Uber Alles*. Enlisting in the artillery, Toller proved a most valuable soldier, rising to the rank of corporal and volunteering for the most dangerous actions.

His fine, sensitive nature, however, was revolted by the human slaughter. Toller never forgot the agony he saw, and shot through his literary creations are portraits of the human holocaust which rank with Henri Barbusse and Erich Remarque in horror-provoking power. Toller, for example, describes the horrible effect on him of the slow agonizing death of the German soldier who hung for three days on the barbed wire entanglement shrieking terribly. And at another time he tells of his horror when he dug up human entrails while digging a ditch. His disillusionment with war was most profound. He applied for transfer to the air force to get away from mass living and mass dying. But his spiritual illness was translated into the physical sphere. He landed in a hospital, seriously ill, and was soon discharged as incapacitated for war. He left the hospital a confirmed, militant pacifist, determined to do whatever possible to end the war.

Ernst Toller wrote his first great drama at this time, *Die Wandlung*, "Transfiguration." In this work, the hero is Frederick, a young Jewish

sculptor, obviously Ernst Toller himself. There is a prologue in which War Death, dressed in military clothes, and Peace Death, dressed in silk hat and gloves, engage in argument and drill troops in a cemetery while they listen to the clack, clack, clack of men's bones. Frederick believes that the supremacy of the Fatherland is the greatest human ideal. He sets about modeling in his studio a huge statue of national glory. War interrupts and he rushes off to war, happy in the belief that war is a uniting force for the German nation. War in all its brutal terror, with scenes such as that of skeletons dangling from barbed wire and the outraging of a girl by a mob of soldiers, transforms Frederick. He returns to his studio, smashes his masterpiece of National Glory. He has come to feel that Humanity is much more important than anything else—than even Fatherland or War. True idealism means brotherly love among all mankind. The play ends with Frederick armed with this pacifist humanism, leading the German people against war. This powerful play, written in the expressionist manner, was played very widely in Germany, when the revolution broke out in 1918.

Like Frederick, Toller threw himself into the fight to end the war. Through the "Young German's Cultural and Political Union," he was involved in a strike of the munitions workers and taken to prison for a short time. This experience had brought him into contact with Kurt Eisner, an independent Social-Democrat who became Premier of the Bavarian Republic. In November, 1919, Eisner was murdered by Count Arco, who later came to great honor in Hitler's Reich as the result of this deed. Young Ernst Toller stepped forward to take Eisner's place. Nobody knew this young soldier except for his fine poems. But his handsome, animated face could be seen rising before the mob at every meeting. His eloquence, his youthfulness, his ability to impart his genuine hatred against the powers that were responsible for the war and the death of Kurt Eisner—this moved the mass to accept him as their leader. To them he was a symbol—he was Youth, the mistreated soldier of the World War.

When General Epp's "white" troops advanced on Munich to put a bloody end to the Republic of Councils and to set up a reactionary military dictatorship, Ernst Toller took over the command of the democratic troops. Toller directed and lost the Battle of Dachau to the better-equipped and numerically superior troops. He then had to stand trial and was sentenced to five years political detention in the Bavarian fortress of Niederschönfeld. Here he wrote some of his finest poems and dramas. He wrote there his "Swallow-book," which ranks with Paul Bunyan's "Pilgrim's Progress" and Oscar Wilde's "Ballad of Reading Gaol" as a great prison classic. Herein he articulated the abysmal loneliness, the vital experiences of his prison years. A swallow's nest in his cell is the prisoner's solace. He poured out in poems the innermost springs of his soul to the pathetic little swallow. One day, alas! the unkindly warden took away Toller's last bond with the world around him.

It was the plays which made him famous. These, "Hinkemann," "Masses and Man," "Machine Wreckers," were expressed in that difficult and symbolic literary technique called Expressionism. In technique they resemble Strindberg. The naturalism which Toller uses is like that of Gerhard Hauptmann. In the imagery and the horror scenes they remind one of Dostoevsky and Gogol. In content, they are expressions of Toller's hope for a just social order on earth. Toller has never been a revolutionist in the Marxist sense. He never has been a member of any revolutionary party. He was fond of describing himself as a socialist belonging to no party group. His plays simply express the democratic cry that man has heard throughout history,—the cry for freedom, equality and fraternity. He believed in pacifism and was a lover of humanity. A good analogy to the plays of Toller is Percy Shelley's "Prometheus Unbound." Like Shelley, Toller had a fine, lyrical idealistic nature which hated oppression and injustice in any form.

Toller put all the bitter disappointment he felt because of the failure of Germany to become completely free of the powers which had led it to oppression and bloodshed, into two plays—"Man and the Masses" and "Hinkemann." In the former, "The Nameless One" lifts the cry of liberty and justice for all mankind. He incarnates

man in the mass in his character. The masses demand a new world order. The basic indictment of the piece is against an order which decrees oppression and bloodshed. But the greatest expression of this disillusioned writer was his Hinkemann, called "Bloody Laughter" on the Yiddish stage. Herein he represented the hopeless position of crippled Germany. Hinkemann, the German soldier whose war injuries make him impotent, and who is forced to take a job as a circus freak drinking the blood of rats, is a horrible creation. In this picture of the decadence of the Germany of 1918-20, Toller rose to his greatest height of irony and invective. The poetic cadence of his lines rival that of any great contemporary dramatist. The play ends with the suicide of Hinkemann's wife. It is interesting to note that the suicide motif may be found often in Toller's work. These plays show that the harrowing days in prison left their indelible mark upon his personality but that from them he spun forth the most powerful plays of the era of post-war disillusionment.

His release from prison found Toller a man who remained unbroken in spirit. He indicated this by espousing the democratic cause and continuing his onslaught upon oppression. He went to Palestine and lived there for a while in order to see what his people were doing to shape a world of its own. He became convinced that England's role in Palestine was oppressive, imperialistic, selfish. He joined in combatting the insidious moves of England. He donated large sums of money to the Jews of Palestine. When the Spanish War developed, it was Ernst Toller who identified himself with the loyalists, convinced that they were fighting for liberty and democracy. His was the honor of having raised a greater sum of money than any other individual for the Spanish cause. His personality and fame moved the Danish and Swedish parliaments to vote considerable appropriations to the Loyalist cause. Toller's check book, found after his death, showed recent personal contributions to the Palestine cause and to Spanish refugees.

But why should this staunch idealist, this great libertarian, have seen fit to take his own life? No absolute answer can, of course, be given. But some things are evident. There is no doubt that Toller suffered more than ordinary mortals. His long prison term

caused irreparable damage to his nervous system. From the shock of prison confinement he never quite recovered.

Toller was also troubled by the lack of attention accorded to his recent literary work. Particularly saddened was he by the failure of his last serious play, "Pastor Hall." This work, an excellent study of the lack of individual liberty in Germany, deserved a better treatment than it received from the public.

To anyone familiar with the life and work of Ernst Toller, it is quite apparent that melancholy pessimism and idealistic optimism vied very strongly for supremacy in his makeup. Toller had seen his hopes for a democratic, liberty-loving world in 1919-20 wrecked. Spain and Palestine had been the altar of a renewed worship of the Goddess of Liberty and Democracy. The defeat of Democratic Spain by Franco, Hitler and Mussolini, the spectacle of thousands of Jewish exiles kept from Palestine by Chamberlain's perfidious tactics—this saddened him immeasurably.

The fate of the Jewish exile of Nazi Germany, is of course, a most tragic one. Erika and Klaus Mann in a recent book, "Escape to Life," have a chapter about exiles who have died. They point to a great number of famous expatriates who committed suicide because of material distress or outright fear of the Gestapo. Many took their lives because they simply lost the will to live. Jakob Wasserman, the great novelist, became a sad, broken man when he saw what had happened to the Germany of Goethe and Schiller, and to his fellow Jews. Wasserman died on New Year's Day, 1935, because he wished to die. Kurt Tucholsky, the writer and journalist, famous in Germany before Hitler, poisoned himself in Sweden in December, 1935. So with Max Alsberg, the celebrated barrister and playwright. And so with numerous others. There is no doubt that Ernst Toller was very much grieved by his persecution by the Nazis because he was a Jew. They not only burned his books, but they followed him to this country. When he was scheduled to speak at Queens College last year he received notes and telephone calls threatening him with death if he dared to appear. Toller spoke. But melancholy would sometimes get the better of him. Who can

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The Strange Case Of Esther Brando

By HAROLD BERMAN

THE history of the Jewish mass immigration into Canada is fairly well known, but not the beginnings of that settlement. That is, we have a record of those early, or middle nineteenth century days, during which Jewish immigrants began coming into Canada in appreciably large numbers so that they were able to form communities or groups, but up to now we have known nothing or next to nothing of the beginnings of that immigration, of the individuals or scattering small groups that came into the Canadian provinces long before the mass immigration had set in.

Various have been the theses advanced by Canadian-Jewish historians as to the identity of the early Canadian-Jewish settlers. There are some who maintain that there was a considerable number of Crypto Jews among the French Jesuit missionaries who so heroically travelled up and down the wilderness, braving unknown peril and occasional martyrdom, for the cause of their faith. There are others who seem to discover Jewish blood and ancestry among the earliest leading settlers in the days when Canada was a French province. The De Leves, as an instance, a family that has been among the earliest settlers of Canada and one of the most powerful among the economic and social developers of that territory, they feel certain, was of Marrano ancestry. And they name others, less influential perhaps, but of substantial importance in the history of the Canadian settlement. All this is, of course, purely conjectural.

Recently, however, there has been discovered a series of official letters at the French Colonial office archives at Paris which tell a curious tale indeed with regard to the first Jewish immigrant coming into Canada. This is composed of a series of letters exchanged between the French Port Commander at Quebec and his home government. The tale this correspondence develops is briefly as follows:

In September 1738-9 the vessel "St. Michel" arrived at Quebec, bearing among its passengers a twenty-year-old youth, Jacques La Forge, who soon proved to be not a youth at all, but a young maiden, and a Jewish maiden in the bargain!

The young passenger was ordered detained, charged both with misrepresentation with regard to her sex as well as with being a Jewess. Jews were not at that time permitted to set foot in the French Canadian provinces.

At the hearing the mysterious passenger gave her name as Esther Brando, the daughter of a Jewish trader named David Brando living at St. Esprit, a small town in the neighborhood of Bayonne, in the southwest of France. She also admitted that for a period of five years previous to her sailing for Canada she had wandered all over France in a masculine disguise.

She related that in 1733 her parents had put her aboard a Dutch ship sailing for Amsterdam where a brother and an aunt of hers were then living. The boat, however, struck a sandbank before it had proceeded very far on its journey and a sailor helped her back to shore. She trudged on till she reached Biarritz where a Christian widow named Catherine Chaurioux took her in and gave her shelter. She stayed there only two weeks, but those two weeks, she maintained, proved a turning point in her life. The Christian atmosphere in which she found herself during her stay had caused her to turn her back on her people and decide never to live as a Jewess again.

She determined not to return to her parent's home, and to share no longer the religiously circumscribed life, the irking discriminations and hardships of her race, but to live as a free Frenchman among Frenchmen. At the same time she also experienced an insuperable desire to travel, to move from place to place and see the world. To facilitate carrying out these designs, she adopted a male attire as well as a male name.

Under the name of Pierre Mosiette, she tramped to Bordeaux, a distance of 130 miles. There she joined the crew of a ship as cook traveling between Bordeaux and Nantes. She made but one round trip on this ship and then took a similar position on a ship sailing for Spain, which she deserted at the very first port at which they stopped.

She kept tramping about and looking for adventure. At Rennes she became a tailor's apprentice, but, urged on by her wanderlust, deserted again after six months. During the ensuing couple of years she wandered about a great deal and tried her hand at many occupations. She served as a menial at a church at Cloisonne, as a baker's assistant at St. Malo, and as a valet to a retired military officer at Vitry. She had been detained once in the course of her wanderings on the charge of theft, regaining her freedom after a detention of one day.

Reaching La Rochelle in the course of her wanderings she boarded the St. Michel under the name of Jacques La Forge and eventually arrived at Quebec, where she intended to settle down and work for her living in the pioneer Canadian settlements.

Such was the substance of the tale told by Esther Brando on her examination by the French authorities at Quebec on September 15th, 1738.

On being asked further why she had masqueraded as a man both during her wanderings in France and her sailing for America, she avowed that she did it in order to facilitate her masquerade as a Christian youth and to eradicate the remaining vestiges of her identity with her former self and her people.

As Jews were not permitted to live in the French colonies, and as Esther had already affirmed her long-since formed desire "to be free to live as the Christians," it appeared but a simple routine matter to have her formally inducted into the Christian faith and thus make it legally possible for her to stay in Canada. But there the authorities were suddenly confronted by the baffling vagaries of their strange client. She proved herself a daughter of a stiff-necked race. She absolutely refused to go through with her baptism.

The Intendant-General of Quebec had Esther placed at the Hopital-Generale, which was under the supervision of the Priest Valliere and some two dozen Sisters of Mercy, but their strange charge remained consistently refractory to their pleas and persuasions during the several months of her

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"HE SERVED ENGLAND AS WELL AS SHE ALLOWED HIM"

(This is the final article in the series on Benjamin Disraeli — EDITOR).

By MARK SOLITERMAN

DISRAELI, the much maligned, was unique as a person and as a statesman. His genius was characterized by supreme intelligence, will-power, courage, clear insight, breadth of view, vision, intuition, and by a masterly command of the spoken and written word. His vision, says his biographer, Monypenny, was "wide and deep among a nation of narrow political minds . . . There was a divine spark in him which was commonly wanting in British political leaders." He considered a problem from the viewpoint of its effects upon the next generation, and that was why some of his opinions were received with ridicule and scorn. Ultimately they were justified by events.

As an individual Disraeli was a man of unusual charm and kindness. By his patience, absolute command of temper, tact and gentleness he could always make friends of people with whom he had to deal. He was loyal to friends — for whom he was always ready to make sacrifices — and, to every member of his party, both high and humble. He could easily see the qualities characterizing mediocrities: stupidity, vanity, conceit, egotism, jealousy; but he could neither understand nor participate in petty animosities. He never attacked weak or defeated opponents and never used ungentlemanly methods. He never misquoted and never permitted the interruption or heckling of an opponent. The most abused and insulted man of his time, Disraeli never lowered himself to the level of those who demeaned him. He always forgot an enemy. He was absolutely free from malice and vindictiveness. He abhorred cant. His wit, his humor, his sarcasm, and impromptu sallies were inimitable; his aphorisms are gems of thought.

The attitude towards his detractors can be illustrated by two acts. He offered a Lordship and a pension to Carlyle, who all his life abused him, and he paid a pension to the widow of John Leech, who cartooned him insultingly. "I cared nothing, and I have never cared anything about these personal attacks to which I have been subject all my life," he wrote in one of his letters, and in the preface to

his works he said: "There is always both in politics and literature those who flatter themselves by systematically libelling some eminent personage of their times."

In his private life he was free from greed. He could have had many titles but he generously offered them to others. He could have made himself rich, but money was never an aim in his career and he never abused his position for his own advantage. His home life, his reverence for his father, his infinite gratitude to his wife, his love of children, and of all nature shows a man of an unusual warm heart. He abhorred vivisection, hunting, fishing, and any destruction. He had a passion for books. His cynicism was assumed. He was actually profoundly idealistic and fought all his life against materialism in man and state. He reached his notability through his own will and genius. A descendant of "a dispraised race," he rose to the premiership of the greatest Empire in the world; "a dispraised outsider," he became the "competent arbiter in the delicate questions" of a social group which liked to call itself "the Great World."

He was a sensitive, lonely, and certainly not a happy man. From childhood on he felt the hostility around him. He used to pass in Parliament as a shadow, and only in later years came closer to the younger members of the House. He could hide his sadness and disappointment under his expressionless mien and sarcasm, but he could not down it. This mood is revealed in his books and in his letters to Lady Bradford and Lady Chesterfield. His description in "Lothair" of loneliness in the city could be made only by a man who was himself very lonely. To escape the dreadful solitude of his home, he was happy to accept invitations for Sunday dinners. He longed for sympathy. "There is no happiness without sympathy," he wrote in "Lothair," and he believed that in the relation with the Creator man "should find a solution of his perplexities of existence." The need for sympathy and the refuge in spirituality are manifestations of a wounded being. In the society of women he

found relief from hostility and from struggle, and the sympathy for which he was craving. Women admired and appreciated his human qualities. He preferred their society to that of men.

"I hate clubs," he wrote in a letter, "not being fond of male society . . . I require sympathy, but male sympathy does not suit me, and I am fastidious as to the other sex . . ." He really had only three friends to whom he opened his whole being, and they were all women—his sister Sa, his wife and Mrs. Wilyams.

Very few ministers were as popular as he was with the people, with Parliament, and with the Queen. The distance between him and the throne had practically disappeared. He was the only minister to whom a seat was offered in audiences with the Queen, but he refused it. Crowds used to follow him. His reception after the Berlin Congress has become a standard for instances of popularity. He was nicknamed endearingly "Dizzy." The plain man was delighted to recognize him and to call him that. Names of the characters in his novels were given to children, race horses, songs, ships. A primrose day was set aside, memorializing the anniversary of his death, and a Primrose Society was also established. Collections of stories about him, of his aphorisms and political thoughts have been published. Men like Lord Baldwin take pride in affirming that their political creed is based on Disraeli's teachings. "The greatness of England was the passion of his life," said Lord Salisbury. "A statesman, there was none like him and will none be hereafter," wrote J. A. Froude. "The most curious, interesting and interested human being who ever walked through the pageant of life," declared John Bailey, and Walter Sichel summed up his personality and career as: "He was all life, and he will never die."

Disraeli is not a figure of Jewish history. In the Jewish community his genius would have been lost. It found its expansion and application in the life of the great, world-dominating Empire of Britain, and it belongs entirely to the English life and traditions. (Continued on page 21)

THE FIRST WOMAN TO COMPLETE A RABBINICAL COURSE

MEMBERS of the Brooklyn Jewish Center are by this time familiar with the achievement of Helen Levinthal. They have heard, and have read of this young woman who completed a rabbinical course, the first female in the United States to accomplish this feat.

The story has been told in detail, and in many versions, and has been accompanied with the proper chorus of oh's, and with the suitable gestures indicating wonderment. And in truth, Miss Levinthal's record is a remarkable one. The first of anything is a sensational event, and the first woman rabbi (even if unordained) must arouse considerable awe.

But there are still some details of interest which might be added to the narrative. As derived from a chat with the young woman herself, they are given herewith.

Why, for example, did Helen Levinthal undertake the rabbinical study?

The answer is that it was an accident. She did not intend to study for the rabbinate. She merely wanted to learn more about Judaism, and the rabbinical course was the only one she

could find that would give her the knowledge she desired. Once begun, and being inspired by teachers whom she quickly learned to admire, she continued her studies until she had finished the required course, and thus found herself with the distinction of being theoretically eligible to take charge of a pulpit.

Of course, there was more to the surprising enterprise than this. Miss Levinthal, as the daughter of a famous rabbi, as the granddaughter of another famous rabbi, and as a member of a family of famous rabbis, has inherited the spirit of rabbinical service. There was an inner striving that brought her, almost unconsciously, to her spiritual and intellectual home. But the mechanics were as told above.

Secondly, as the first woman who may call herself a rabbi, what are her outlooks?

Her views, generally speaking, are liberal. If she had a congregation, she could forgive almost anything in her congregants if they were sincerely Jews. Her definition of "sincere Jews" would be Jews who identified them-

selves with Jewish life. Miss Levinthal is passionately devoted to Jews and Jewishness. To feel oneself part of the stream of Jewish tradition, to feel one's own heart beat with the heart of the Jewish people and their way of life—that is a Jew to her.

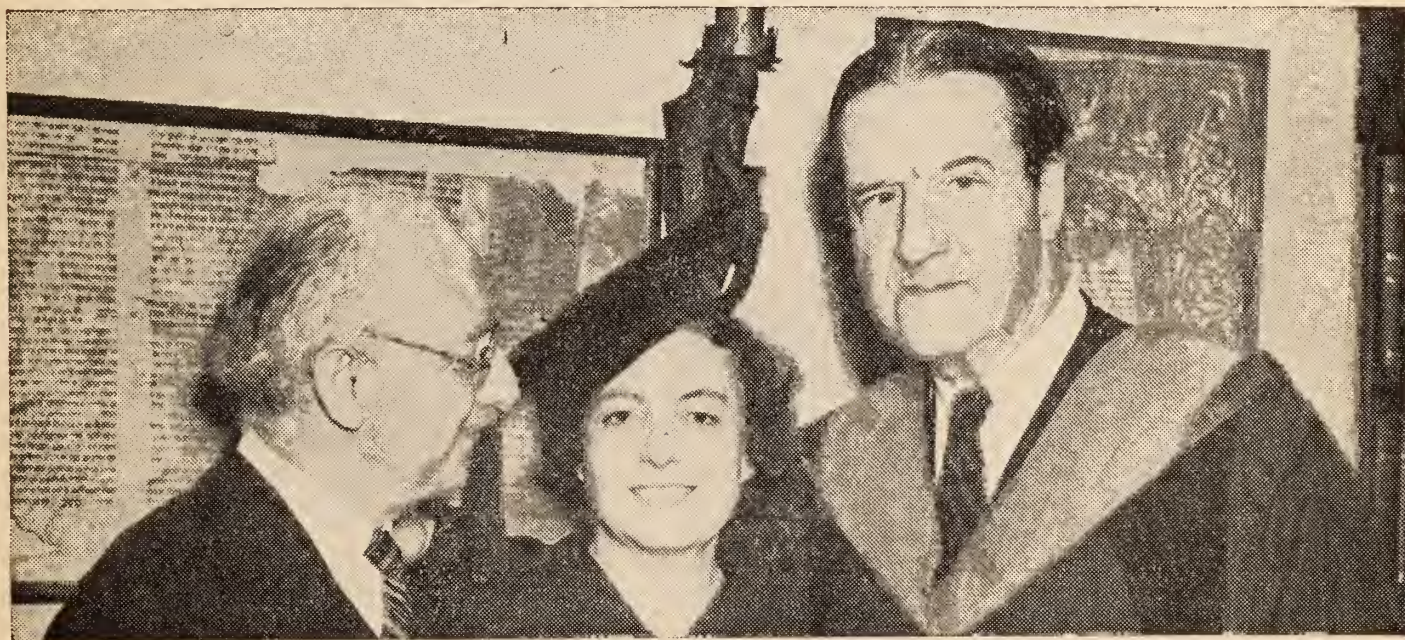
Thirdly, what does she want to do? What will she do with the unique position she has won?

Actually, she does not know.

She will not be a rabbi. In the first place, as a woman, she could not be ordained. In the second place, she has a feeling that it would be presumptuous for her to lead a congregation, and in the third place, she would not want to take the place of a young rabbinical graduate, or perhaps a refugee, anxiously awaiting a call.

She would however, dearly wish to teach Jews, through the medium of the lecture platform, pulpit and class room, to understand why they should regard their Jewishness as she regards it. She would wish to make them fully aware of their inheritance, so that the

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Helen Levinthal's graduation from Jewish Institute of Religion. Left to right — Rabbi Levinthal, Helen Hadassah Levinthal and Rabbi Stephen S. Wise, president of the Institute.

(Photo through courtesy of N. Y. Herald-Tribune)

IRVING FINEMAN'S "DR. ADDAMS"

By JACOB KAPLAN

HERE is a novel written with consummate technical skill. Barring John Steinbeck's current "Grapes of Wrath," the reviewer can recall no work by an American writer in the last few years that can match Fineman's work in sheer craftsmanship. In this sense, perhaps only a professional man of letters can properly appreciate the novel. Only one who has struggled with that difficult medium of literary expression, the "stream of consciousness" technique originated by James Joyce, can admire thoroughly the lucidity with which the author bares the sub-conscious mind of his characters. Again, it takes the experienced student of literature to note the careful symmetry of the novel's structure. It is not difficult to see why Fineman labored four years to complete this novel. He was an engineer before turning writer, and his novel has been worked out with the precision of a blueprint. E. M. Forster, the English writer, took occasion some years ago to point to Andre Gide's "The Counterfeiters," as an eminent example of technical skill in novelistic construction. Irving Fineman's work could be placed in the same category.

But this novel was meant not only for the initiated. Fineman's style makes for extreme readability. Moreover, the story he tells, with its philosophic overtones, is intrinsically very much worthwhile. We have had good novels about the medical profession. Sinclair Lewis, aided by Paul De Kruif, has enriched our literature with his portrait of idealistic Dr. Martin Arrowsmith. Dr. Cronin, in "The Citadel," has limned a picture of English medical life along somewhat the same lines as that of Lewis'. Neither work, however, has the breadth of Fineman's book. For his is a work which is more than just a story about doctors, but touches on many of the problems of our day — anti-Semitism, free love, religion, the aesthetic affirmations of science, socialized medicine, and so forth.

Dr. Addams is no mere doctor but an eminent scientist of Nobel Prize calibre — a biophysicist. His research into various phases of gynecology has made him a much sought-after specialist. His medical practice holds not one bit of the fascination for him that his

research does. Here is a devotee to "pure" science who reminds one of Dr. Gottlieb's eulogistic dithyramb in Sinclair Lewis' novel on the noble, heroic role of the scientist in civilization. Dr. Addams' creed is that the scientist must look at the world from Olympian heights, with a sort of timeless, eternal spirit, maintaining a studied aloofness from all the problems of the modern period. As a result, Dr. Addams is usually found in the role of the ivory-towered, celebrated observer rather than a participant in events. If Hans Kohn, his brilliant Jewish scientific assistant, has his promotion to an assistant professorship stopped because of flagrant anti-Semitism, then Dr. Addams, although he feels that the piece of bigotry is unjust, does virtually nothing to correct it. On the occasion of a medical convention a great polemic develops anent socialized medicine. Dr. Addams believes in socialized medicine but, as ever, refuses to take an active part in the proceedings. Consistently throughout the book, Dr. Addams maintains this function as thinker rather than man of action.

There is one problem, however, that Dr. Addams is compelled to meet squarely without evasion — love and marriage. His marriage to Louise Boyer has been a failure. Although she is intelligent and good-looking, he has found her entirely too stand-offish in marriage. Separation from her marks for Dr. Addams a period of intense probing as to the significance of human love and marriage. He receives his education in this respect through the personalities of Irene and Dr. Sidney McBride, Hans Kohn and Jon Hansen. Irene, Dr. Addams' laboratory assistant, is that rare creature, the sexually emancipated woman. Her Pygmalion is Dr. Sidney McBride, whose philosophy of life is an unbridled paganism. He has foisted on Irene an amoral attitude which causes her to be prodigal of sharing the gifts of her mind and body. Dr. Addams becomes one of her lovers. A man who has followed the mores of society unquestionably, Dr. Addams is thrilled by the Bohemian attitude of Irene and Dr. McBride. Gradually, he convinces

himself that license is a joy in itself and marriage an hypocrisy of society. When Dr. Kohn intrudes with his Jewish reverence for the marriage institution, and to make Irene an offer of marriage, Dr. Addams tries to get rid of him. Unlimited is his admiration for Dr. McBride as a man of countless, Casanova-like amours.

Suddenly, however, Dr. Addams is shocked out of his Bacchanalian complacency. Dr. McBride reveals that the essence of his being is pathological and perverted, that he is in reality a victim of what the Freudian analyst would term a mother fixation and homosexual neurosis. His many amours had been a disguise, a restless form of escapism from his true life. Dr. McBride commits suicide after this revelation. From the shock of this event, Dr. Addams finds that his hold over Irene in their free love relationship is seriously threatened. She has fallen in love with Dr. Jon Hansen, his youthful protégé and assistant. Young Hansen offers marriage and a moral life to Irene, as had Dr. Kohn originally. She wavers for a while but finally accepts. The last Dr. Addams hears from her is a letter in which she points, with great literary vigor, to the truth that no woman desires a life of license but rather wishes marriage, love and children.

Fineman has given us as comprehensive a consideration of the question of love and marriage as one can find within the confines of an American novel. During the post-war era, in the turbulent, pessimistic 1920's, the world found it fashionable to lampoon matrimonial sentiment. Joseph Wood Krutch could write that love was an invention of romantic poets which did not exist. At least, it was a mere "physiological act." Keyserling, with imperturbable, philosophic calm, blithely assured the world that love was lying on its death bed. Cynical novelists like Huxley and D. H. Lawrence perpetuated this attitude. Indubitably, it has been part of our day to be pessimistic about the aesthetic side of love, about the judiciousness of the institution of marriage. It is to the credit of Irving

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JEWISH NEWS IN REVIEW

By LESTER LYONS

A JAPANESE newspaper in Shanghai complained of the arrival of 9,000 European Jewish refugees in this Chinese city. It claimed "that a Jewish kingdom" was rising in Hangkow. Shanghai now harbors 4,500 Jewish refugees from Germany and Austria. It is extremely difficult for the refugees to adapt themselves to conditions now prevailing in their region, and the Jewish community is taxed beyond measure in its efforts to care for them. The Shanghai city council has directed a request to many governments not to allow the passage of more refugees to Shanghai.

* * *

Anxious to avoid friction over a Jewish policy similar to the Reich the Foreign minister of Japan has recently issued a statement to the effect that it is not Japan's policy to persecute Jews, and as long as they do not violate the laws of Japan they will be treated like other foreigners.

* * *

At the recent dedication of the Jewish Palestine Pavilion at the World's Fair, Mayor La Guardia was made an honorary citizen of Tel Aviv, the all-Jewish city of Palestine.

* * *

A special committee sent to the Philippines to make a survey on colonization possibilities for German Jews on the Island of Mindanao, in the Philippines, is soon to issue a report on the results of its findings. The United States Government favors the settlement of some 30,000 Jews in the Philippines. There are already in Mindanao several thousand Jewish refugees. In contrast to other lands, where only agricultural workers are sought, professional and businessmen are acceptable immigrants.

* * *

A committee to fight anti-Semitism was recently organized in New York by prominent Catholic clergymen, educators and labor leaders. This new organization "will seek to spread knowledge of the true facts among Catholic people of the United States who may have been misguided into taking part in the spread of race hatreds in this country. This will be carried on by means of pamphlets, radio, and other forms of propaganda. The approach

will be positive and dignified and no personal attack will be made on anyone."

* * *

The fifty young children of German and Polish parentage who were brought over to the United States by the British Shalom Fraternal lodge have been comfortably settled in Sholomville, Pa., where they are to be housed and fed until homes can be found for them.

* * *

Hadassah, the Women's Zion Organization of America, has shown an increase in its ranks of 19,000 members since October 1, 1938.

* * *

Approximately 12,000 persons, 9,000 of them refugees from Germany, found homes in Palestine during the seven month period ending April 30.

* * *

A sensational order has been recently published in the organ of the Hitler Youth, *Junge Deutschland*, according to which children of mixed parents in Germany will be admitted into this organization and kindred bodies. Although they still will not be able to serve on the staff bodies of these organizations, 32,000 such children, aged 12 to 18, will now be permitted entrance into the Hitler Youth organization and will be allowed to wear the Swastika badge.

THE ZIONIST CONVENTION

THE 42nd annual convention of the Zionist Organization of America opened at the Hotel Commodore last Sunday afternoon, in the presence of one thousand delegates representing districts throughout the country, and several thousand visitors. The feature of the first session was the two hour masterly message by Dr. Solomon Goldman, president of the organization. He stressed in detail the historic connection of the Jewish people with Palestine. Answering the recent address by the British Colonial Secretary, Mr. MacDonald, he stated that not only did Palestine never constitute an Arab State, but that it never had an important part in the folklore of the Arab people. The Jews, on the other hand, played a continuous role in the story of the Holy Land that "has never disappeared from the literature and folklore of the Jew." In his criticism of the recently published British White Paper, Dr. Goldman said:

"Lord Halifax (British Foreign Secretary) recently revealed that ideals no longer rate as high as expediency and the White Paper declares in effect that his Majesty's Government no longer respects the Jews as it did in 1917. It is against this anti-Semitism and its accursed results that we direct our attack when we here resolve to fight the White Paper to the last ounce of our

strength."

Dr. Goldman further declared that with the help of Great Britain, and with the help of the civilized world, the Zionists could, within a decade, move to Palestine every Jew trapped by the Nazis, since Palestine could accommodate 2,750,000 new immigrants.

The convention dinner in the evening was addressed by Rabbi Stephen S. Wise, Dr. Israel H. Levinthal, Rabbi Israel Goldstein and Maurice Samuel.

The second day of the convention was devoted to several institutes and to discussions of the various phases of the situation in Palestine.

The delegates assembled at the Monday evening sessions listened to addresses delivered by two members of the Jewish Agency, Mrs. Rose G. Jacobs and Dr. Werner Senator. The latter accused the British Government of never making "an earnest attempt to bring a reconciliation between Jews and Arabs." This was followed by the adoption of several resolutions and the re-election of Rabbi Solomon Goldman as President of the Zionist Organization of America for the succeeding year. In accepting re-election Dr. Goldman delivered a masterful address on the duty of the Zionists in the present crisis, which electrified the convention and held the large audience spell-bound for more than an hour.

BROOKLYN JEWISH CENTER ACTIVITIES

P. T. A. HEBREW SCHOOL HONORS HELEN H. LEVINTHAL

Under the auspices of the Parent-Teachers Association of the Hebrew School and Sunday School of the Center, a reception was tendered in honor of Miss Helen Hadassah Levinthal on May 31st. The reception, which was held on the Center Roof, was arranged on the occasion of Miss Levinthal's graduation from the Jewish Institute of Religion, being the first Jewish woman to have completed a full and regular rabbinical course in a theological seminary.

A large number of parents of present and former pupils of the schools, graduates of the Consecration classes of the Center, as well as friends of Miss Levinthal attended the reception. Mr. K. Karl Klein, president of the P.T.A. presided. The speakers included Rabbi Levinthal, Mr. Benjamin Hirsh, Mr. Mordecai Halevi and Mr. Emanuel M. Edelstein.

Doris Feinberg extended the greetings of the former graduates. The program was rendered by Gay Siegel, who read an original poem, and Phoebe Honig, who gave a recitation. The musical part was provided by Irene Kantor, Jean Sussman, Gladys Hammer and Ethel Drexler. Our Cantor, Rev. Kantor concluded the musical program with a number of selections.

Mr. Frank Schaeffer presented Miss Levinthal with a gift on behalf of the Parent Teachers Association and the members of the Faculty. Miss Levinthal concluded the program of the evening with a brief address in which she stressed the important role played by the Hebrew School of the Center in laying the foundation of her further activities in the field of Jewish studies, and gave thanks to the teachers for inspiring her in this work.

CONSECRATION SERVICE PRESENTS UNIQUE PROGRAM ON SHEVUOTH

This year's Consecration Service, which was held on the first day of Shevuoth, May 24th, will long be remembered by the large congregation that taxed every space in our large synagogue.

The central theme of the entire program was the role that the Jew has played in the life of America, a theme specially chosen because of the 150th anniversary of the adoption of the American Constitution and the inauguration of the first president, George Washington. The girls spoke very impressively on various aspects of this subject and the congregation felt that it was not only inspired, but also had learned many essential facts of American Jewish history, which unfortunately are not as well known as they should be.

A very large number of members of former consecration groups were present at this service and occupied the front pews in the synagogue.

The following is a complete list of this year's class, which was under the instruction of Miss Helen H. Levinthal:

Amy Distler, Muriel Goldberg, Renee Kaye, Corinne Kupferberg, Rhoda Kasnowitz, Charlotte Macklin, Hilda Melker, Thelma Plafker, Sylvia Joachim, Helen Seeger, Selma Slipyan, Jean Sussman, Marilyn Sorscher, Serena Weissmann.

CENTER MEMBERSHIP CONTRIBUTION TO UNITED JEWISH APPEAL

As a result of a campaign conducted under the leadership of Judge Emanuel Greenberg, the sum of \$90,000 has been contributed thus far to the United Jewish Appeal by members of the Brooklyn Jewish Center.

The campaign opened with a dinner on Thursday evening, April 27th, which was addressed by Rabbi Levinthal and Rabbi Jonah Wise, with Judge Greenberg presiding. This was followed by the appeal made by Rabbi Levinthal at the services held on the second day of Shevuoth, Thursday, May 25th.

So great was the enthusiasm shown during the campaign and so encouraging was the response to the appeal that Judge Greenberg announced that the committee in charge of the campaign among the members of the Center, took upon itself a voluntary quota of \$100,000. It is interesting to note that

the leaders of the United Jewish Appeal had assigned this quota of \$100,000 to the entire Eastern Parkway district, of which the Brooklyn Jewish Center is but a part.

The women, too, took an active part in the campaign, co-operating most energetically with the Women's Division of the Appeal. In addition to the Dutch Supper and Bridge arranged for Saturday evening, April 22nd at the Center, they took a leading part in the raising of funds at the Eastern Parkway Women's Division Luncheon held on Thursday, May 11th. Of the amount raised, close to \$5,500 was contributed by the women of the Center and credited to the Sisterhood of our institution.

The committee is continuing its work of raising funds in the hope of reaching its full quota in the campaign. Members of the institution who have not as yet contributed are expected to do their share in this emergency.

In a statement to the *Review* Judge Greenberg expressed his heartfelt thanks to the membership of the Center for the most encouraging way in which they responded to the appeal. Most of them have come forward in a splendid fashion, which was most commendable. He hopes that the others will follow the fine example so that the Center may go "over the top" in the campaign.

RESERVE YOUR HIGH HOLIDAY SEATS NOW

Members are requested to please make their reservations for seats for the coming High Holy Days before leaving for their vacations. Seats are being reserved in the order of receipt of reservations. It is therefore advisable that you place your order immediately to get choice locations.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor. He will be assisted by a choir.

Additional services will be held in the Auditorium where seats are being sold at five and six dollars each.

THE RABBI'S PUBLIC ACTIVITIES

During the past month Dr. Levinthal lectured to a large group of Refugee Rabbis, at the Jewish Theological Seminary, on the Art of Preaching. The class is conducted by the National Co-ordinating Committee for Refugees.

On Monday, June 9th, the Rabbi delivered the address at the Installation of the new officers of the Brooklyn Chapter, Hadassah, at the Waldorf Astoria.

Rabbi Levinthal was also one of the speakers at the Convention Banquet of the Zionist Organization of America, at the Commodore Hotel on Sunday evening, June 25th.

PERSONALS

Messrs. Mordecai Halevi and Emanuel M. Edelstein, members of our Hebrew School faculty were delegates to the annual conference of the Council of Jewish Education which was recently held in Buffalo. Mr. Halevi was elected a member of the Council.

Miss Berenica Grayzel, secretary to Dr. Levinthal and the Hebrew School was elected as co-cultural chairman of National Masada at the recent convention held in New York.

The new Hebrew Educational Quarterly, *Shevile Hachinuch* contains articles on problems on Jewish Education written by Messrs. Halevi and Edelstein of the Hebrew School faculty. Mr. Halevi has been appointed a member of the editorial board of the publication.

Mr. Max Herzfeld, Secretary of the Center and first president of the Brooklyn Ort Society, was appointed National Co-Chairman of the American Ort.

Mrs. Abraham Shapiro of 725 St. Marks Avenue was re-elected President of the Mizrahi Women's Organization, at the convention held in Atlantic City.

BAR MITZVAHS

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Abraham R. Melker of 1359 Union Street on the Bar Mitzvah of their son Arthur Joshua, which was celebrated at the Center on June 17th.

Dr. and Mrs. David Bakst of 648 Empire Blvd. on the occasion of the Bar Mitzvah of their son Edwin Ira, which will be celebrated at the Center on July 1st.

GRADUATION NOTES

Our hearty congratulations and best wishes are extended to the following graduates:

Dr. Jules B. Aaron, son of Mr. and Mrs. Hyman Aaron of 985 Park Place who graduated from the Long Island Medical College. Dr. Aaron has been admitted to internship at the Montefiore Hospital.

Bertrand Field Finkelstein, son of Dr. and Mrs. Reuben Finkelstein of 576 Eastern Parkway who graduated from Columbia University receiving an M.A. degree.

Dr. Leonard Finkelstein, son of Dr. and Mrs. Reuben Finkelstein who finished his fellowship in Pathology at Mt. Sinai Hospital. Dr. Finkelstein has been appointed resident physician at the Montefiore Hospital.

Stanley W. Herzfeld, son of Mr. and Mrs. Max Herzfeld of 246 Sullivan Place, graduated Magna Cum Laude from Harvard University. Mr. Herzfeld was elected to Phi Beta Kappa and was admitted to Yale Law School.

Miss Miriam Levine, daughter of Mr. and Mrs. Max H. Levine of 1025 St. Johns Place, received her degree of Master of Arts from Columbia University.

Lazar E. Levinthal, son of Rabbi and Mrs. Israel H. Levinthal graduated from Harvard Law School, receiving a degree of Bachelor of Law.

Leo Joel Koven, son of Mr. and Mrs. Max N. Koven of 1703 Glenwood Road, graduated, cum laude, from Yale University and was admitted to Bellevue College of Medicine.

Mr. Gerard Weinstock, son of Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway graduated from Harvard University.

SABBATH SERVICES

Kindling of candles at 8:15 o'clock.
Friday evening services at 6:15 and 7:30.

Sabbath services, Parsha Balak, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 5 o'clock.

Mincha services at 6:00 P.M.

Miriv services at 8:30 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 8:15 P.M.

CONGRATULATIONS

We extend our sincere wishes and congratulations to the following:

Dr. and Mrs. Herman J. Drexler of 188 Crown St. upon the birth of a son on June 7th.

Dr. and Mrs. Louis Ferber of 1454 President St. on the occasion of the birth of a daughter on June 5th.

Mr. Bernard Fink of 712 Empire Blvd. upon his marriage to Miss Sylvia Caplan on June 9th.

Mr. and Mrs. Benjamin Forman of 1629 Carroll St. who celebrated the marriage of their daughter Gladys, to Mr. Solomon Shapiro, at the Center on June 27th.

Mr. and Mrs. Abraham Goldsmith of 1272 President St. on the occasion of the birth of a daughter to their children, Mr. and Mrs. Fruitstone on June 7th.

Mr. and Mrs. Jacob Greenstein of 936 St. Mark's Ave. upon the engagement of their daughter Frances, to Mr. Milton Holfman.

Mr. and Mrs. Solomon Horowitz of 1374 Union St. upon the marriage of their son, Dr. Irving Horowitz to Miss Sylvia Cohen, which took place on June 27th.

Dr. and Mrs. Jacob Halperin of 789 St. Mark's Ave. upon the announcement of the engagement of their daughter Vera Selma to Mr. Samuel Goldsmith, son of Rev. and Mrs. Meyer Goldsmith.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll St. on the occasion of the celebration of their tenth wedding anniversary on June 19th.

Mr. and Mrs. Samuel Levin of 367 Crown St., who celebrated their twentieth anniversary on June 22nd.

Mr. and Mrs. Jeremiah Levy of 1511 President St. upon the engagement of their daughter Gladys, to Mr. Jack Fineberg.

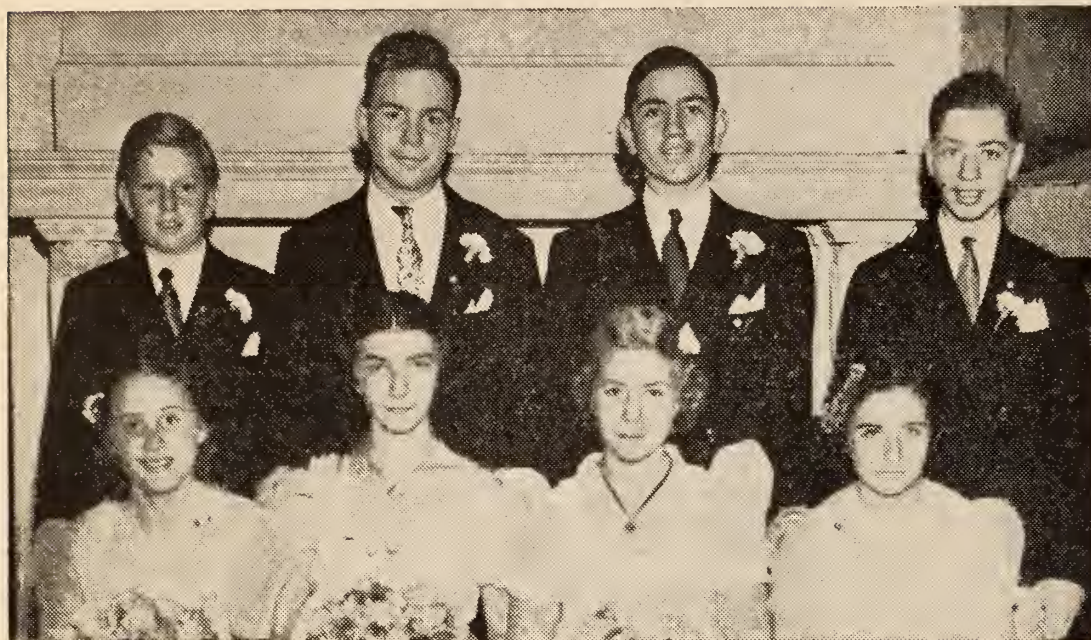
Dr. Irving L. Moskowitz, son of Mrs. Max Moskowitz of 290 Montgomery St. upon his marriage to Miss Clara Dranoff on June 11th.

PRACTICE GOLF "DRIVING"
ON THE ROOF

The Center has recently erected a new golf "driving" cage on the roof of our building.

Members who are interested in learning how to "drive" a golf ball are urged to take advantage of this facility and practice up.

IMPRESSIVE CENTER ACADEMY COMMENCEMENT EXERCISES



Left to right—Seated: Ruth Kirschstein, Hope Mayer, Ruth Benjamin, Lila Bilgore.

Standing: Martin Lukashok, Gerald Phillips, Mark Leicher, Alvin H. Goldberg.

THE Center Academy of the Brooklyn Jewish Center held its commencement exercises on Tuesday morning, June 13th in the Center auditorium.

The exercises were opened by a processional in which the entire school participated. This was followed by the entrance of the members of the graduating class.

The exercises were closed with the singing of the "Hatikvah" by the entire school and audience.

The rest of the program was devoted to two plays, one in Hebrew and one in English.

The Hebrew play portrayed the

early Sephardic community of Shearith Israel in New York. The dialogue of the play was in Hebrew and was written by the pupils of the Eighth Grade.

The English play was an adaptation by the Eighth Grade of the radio play, "The Tree That Saved Connecticut," by Henry Fisk Carlton.

The scenery for both plays was painted by the pupils of Center Academy. It was the unanimous opinion of the audience that it approximated professional technique.

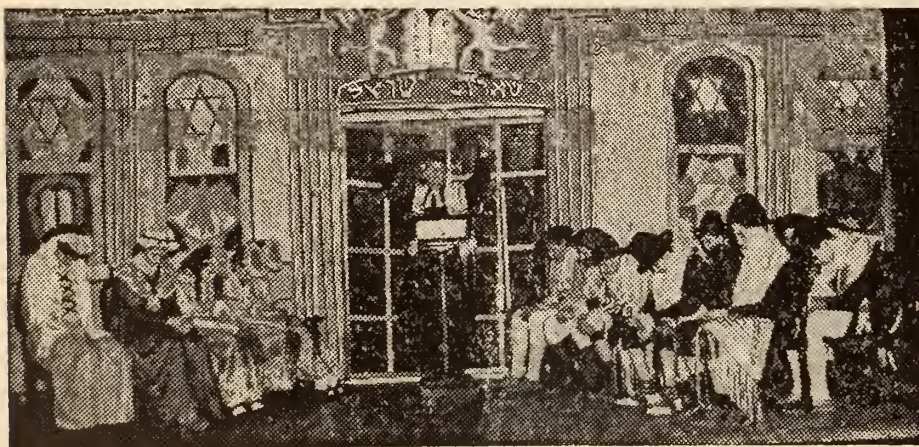
Mrs. Sophia Soskin, principal of the school, begged the graduates and their elders to fight off the feeling of

defeatism which is a natural reaction to the injustices and horrors which civilization faces today. "Each age," she said, "brings with it a reaffirmation and a strengthening of old faiths. Science is no longer incompatible with religion. Many of the most significant and startling discoveries of modern science originated in pure acts of faith."

Mr. Benjamin A. Levine, chairman of the Board of Trustees, presented the graduating class to the audience and to Rabbi Levinthal who awarded the diplomas to the graduates. Dr. Levinthal called this graduation a "double-header," since these graduates have completed not only their elementary secular academic work, but their elementary Hebrew training as well. He offered the prayer and hope that the graduates will continue their Hebrew studies along with their high school and college work.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see the librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.



Scene from the Hebrew playlet produced by the pupils of the Center Academy

SUNDAY SCHOOL CLOSING EXERCISES

Nine students were graduated from the Center Sunday School at the annual exercises on June 1, 1939. The graduates were: Phyllis Baron, Evelyn Brook, Elaine Burke, Cecilie Goldberg, Laurette Lubin, Frances Samberg, Shirley Sholin, Roslyn Walder, and Gabriel Rosenfeld.

An interesting innovation was made by the graduating class. It was decided that each graduating class select an outstanding Jewish figure symbolizing great Jewish ideals, and discuss the significance of this personality for modern Jewry. King David was selected because he represented the hope of the Jewish people that some day they would find redemption from those who seek their destruction. This innovation was followed by graduating classes in succeeding years.

The closing program was as follows:

1. Pledge
2. "Palestine, My Palestine"
School
3. Greetings: Dr. Israel H. Levinthal
4. Israel Accepts the Torah
Mr. Wiener's Class
5. "Kum Bachur"
"Anu Banu Arzah"—School
6. Ruth and Naomi
Mrs. Citron's Class
7. Selection—Rev. S. Kantor
8. Award of Prizes
Mr. F. Schaeffer
Mr. K. Karl Klein
9. Songs—Mr. Lowenfeld's Class
10. King David—Graduating Class
11. Award of Diplomas
Rabbi M. H. Lewittes
12. "Ein Kelohenu"—School

We decided to offer in each class two prizes and three honor certificates for the outstanding students: The list of prizes is as follows:

Kindergarten: Bernard Hoenig, Israel Hoenig and Esther Bickle; First Primary: Harriet Nelson and Ann Goldenberg; Second Primary: Marilyn Karlin and Helen Ginandes; First Regular A: Lora Shapiro and Leah Green; First Regular: Anita Kasnetz and Elaine Rappaport; First Rapid Advance: Carol Leavitt and Diana Abrams; Second Regular: Lila Shube and Fannie Wecht; Second Rapid Advance: Selma Farber and Mildred Wegbreit; Fifth Regular: Helen Feiler and Florence Dworkin, and a special prize awarded by the instructor to Rita Berger; and in the Graduating

Class to Frances Samberg and Roslyn Walder.

The list of honor certificates is as follows:

Kindergarten: Leonard Levy, Robert Samuel, Marcia Spevak and Norma Heiman; First Primary: Sara Levin, Louis Soloway and Riva Isaacowitz; Second Primary: Phyllis Cantor, Joseph Buchman and Elaine Levy; First Regular A: Marcia Forin, Toby Kantrowitz, and Marcia Siskind;

First Regular: Elaine Hornick, Rita Gleissner, and Saundre Rosenfeld; First Rapid Advance: Felice Albert and Winifred Sherman; Second Regular: Rita Rabinowitz, Alice Steinberg and Elaine Cantor; Second Rapid Advance: Marion Erenstoft, Evelyn Goldwasser and Anita Weingarten; Fifth Regular: Betty Joseph; and in the Graduating Class to Shirley Sholin and Gabriel Rosenfeld.

The Sunday School is under the direction of Rabbi Mordecai H. Lewittes.

HEBREW SCHOOL HAS IMPRESSIVE GRADUATION



Left to right, Seated—Jean Sussman, Marilyn Sorscher, Rhoda Podolsky, Helen Bresler. Standing—Samuel Ehrenhalt, Selma Slipyan, Betty Kaufman, Benjamin Zirn.

This year's graduation of our afternoon Hebrew School was one of the most impressive ever held. The exercises took place in our Main Synagogue on Monday evening, June 5th and were attended by a very large gathering of interested men and women. The occasion was also graced by the presence of a number of former graduates of our Hebrew School, many of whom today occupy fine positions in our communal life.

The world famous cantor, Rev. Zaviel Kwartin, accompanied on the piano by Mr. Zalis, rendered a delightful program which will long be remembered by those present. A unique feature of the program was the address

delivered by Miss Helen H. Levinthal, a member of the first class to be graduated from our Hebrew School, and who just recently graduated from the Jewish Institute of Religion. Her address was well received by the audience and the graduates and made a deep impression upon them all.

Two gold medals, presented by Mr. and Mrs. Hyman Rachmil, were awarded to Helen Bresler, and Selma Slipyan, both of whom had equally high records in their studies. The Sisterhood of our Center and the Parent-Teachers Association both presented gifts to all the graduates—Bibles to the girls and Chief Rabbi Hertz's Book of Jewish Thoughts to the boys.

The following is the list of graduates:

Regular Course

Helen Bresler, Samuel Ehrenhalt, Selma Slipyan, Marilyn Sorscher, and Benjamin Zirn.

Special Course

Betty Kaufman, Rhoda Padolsky, and Jean Sussman.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Brandwein, Ray

Unmarried

Res. 320 Sterling St.

Dawson, Julius

Married

Res. 554 Montgomery St.

Proposed by Dr. Reuben Finkelstein

Glazer, Irving

Geologist Unmarried

Res. 969 Carroll St.

Klein, Murray E.

Pharmacist Married

Res. 951 Carroll St.

Bus. 888 Franklin Ave.

Proposed by Albert Joley

Richman, Joseph

Children's Coats Married

Res. 960 Sterling Place

Bus. 545 Eighth Ave.

Proposed by Jacob S. Doner

Spitz, Max

Florist Unmarried

Res. 1667 President St.

Bus. 1685 Pitkin Ave.

Proposed by Samuel L. Peckman

and Joseph Goldberg

Tabor, Alfred

Real Estate Unmarried

Res. 629 Montgomery St.

Bus.—Same

Proposed by Joseph Tabor

The following have applied for reinstatement in the Brooklyn Jewish Center:

Orlin, Alfred

Loans Married

Res. 375 Lincoln Place

Bus. 131 W. 42nd St.

Schlusberg, Abraham

Bath Robes Married

Res. 45 Parade Place

Bus. 32 E. 31st St.

SPITZ FAMILY PRESENT MIDRASH TRANSLATION TO LIBRARY

In answer to our Rabbi's request published in the last issue of the *Review*, the family of the sainted Mr. and Mrs. Hyman Spitz have presented to the Center Library, in memory of their deceased parents, the ten volumes of the new English translation of the entire Midrash, published by the Soncino Press in England.

This work, which is edited by a group of leading Jewish scholars, is valuable to all Jews who are interested in familiarizing themselves with the rich store-house of Jewish folk-lore, which is embodied in the Midrash.

The Library Committee is grateful to the family of Mr. and Mrs. Spitz for this fine gift, which will serve as a beautiful memorial to their beloved parents.

OTHER ADDITIONS TO CENTER LIBRARY

Days of Our Years—Pierre Van Paasen

Home at Last—Ernst Harthern

The Answer—Ludwig Lewisohn

While England Slept—Winston Churchill

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge the receipt of gifts from the following:

Library

Diana Abrams

Maurice Bernhardt

Harry A. Freedman

Berenica Grayzel

Harry A. Harrison

Louis Parnes

Benjamin Plotle

Sisterhood of the Brooklyn Jewish Center

Dr. and Mrs. Arthur W. Uran, in honor of the Bar Mitzvah of their son Irwin on May 13th, 1939.

Prayer Books

Mrs. Lena Boskowitz

Mrs. Rebecca Posner

Taleisim

Dr. and Mrs. Arthur W. Uran, in honor of their son's Bar Mitzvah.

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RABBI LOUIS J. HAAS

Representative of the Society, is now visiting Brooklyn to enlist new members.

•

Send in your subscription to Rabbi Haas in care of the Center.

NEW YEAR'S GREETINGS

Express your New Year's greetings through the 1939 Rosh Hashama Issue of the Brooklyn Jewish Center Review.

This is the modern way of conveying your good wishes to friends and neighbors, and the cost is surprisingly low—\$2, \$3, \$5 and over, depending upon space desired.

PLACE YOUR ORDERS NOW

NOTICE

This is the final publication covering Center activities for the 1938-1939 season.

The publication of the weekly *Bulletin* and monthly *Review* will be resumed early in September. Center members will be kept informed of any news of interest to them by means of special notices which will be mailed during the summer months.

We take this opportunity to extend to our entire membership best wishes for a healthy and enjoyable vacation.

BON VOYAGE

Mr. Mordecai Halevi, head instructor of our Hebrew School is leaving for Palestine on the S.S. Aquitania,

on June 28th. We extend to Mr. Halevi our best wishes for a happy journey and a safe return in our midst.

GYM AND BATH SCHEDULE FOR JULY 4th

The holiday schedule will prevail on Tues., July 4th (Independence Day). The gym and baths will be open to men from 10 a.m. to 2 p.m. and for boys from 2 p.m. to 5 p.m.

The summer schedule will prevail during the months of July and August. The department will be closed during the "nine days" preceding the fast of Tisha B'ab. The exact dates of closing and reopening of the Gym and Baths will be announced later.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center regard it a privilege to be affiliated with one of the leading Jewish institutions in the country. Extend this privilege to your friends and enroll them as members of the Center and thus give them an opportunity to enjoy the fine facilities of the institution and to participate in its numerous activities.

The rates are moderate:

\$50 per year per family

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

Membership in the Center entitles you to enjoy the many activities of the institution — religious, educational, social and recreational.

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AN EXCELLENT UNABRIDGED ENGLISH TRANSLATION OF

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PARKLANE GARDENS

16 Court Street

IN MEMORIAM

We regretfully announce the passing on Monday, June 19th, of our member

Mr. Henry Lieb

of 1429 President Street.

We extend to the family of the deceased our sincere expressions of sympathy and condolence.

CONDOLENCES

We hereby extend our sincere expressions of sympathy and condolence to the following Center members:

Mr. Saul Kaplan of 960 Sterling Place, upon the loss of his mother on June 1st.

Mr. Harold Bregstein of 1395 President St. upon the loss of his father, Nathan Bregstein, on June 10th.

LIBERTY OF SPEECH

(Continued from page 3)

posals to eliminate from the mails anything that is written either with the clear intent or with the probable result of stirring up race hatred on a basis of falsehood. Why should Uncle Sam, who refuses to transport obscene literature, continue to serve as a willing partner of Fritz Kuhn and co-operate with him in the distribution of poison and filth? Then, there is another kind of restriction that is needed:—establishing in law the fact of libel against groups as well as individuals. If it is unlawful to defame the character and deface the reputation of one individual, then why not of a group of individuals? What kind of logic makes crime against one wrong and the same crime against many right? Remember:—back in the 20's it was only a lawsuit which stopped Henry Ford and his *Dearborn Independent*. Today, too, it may be only a lawsuit, it may be only the fact of legal responsibility for obvious and damaging falsehood, which will stop those who are far more dangerous than Ford was. Our task is to make such a lawsuit possible.

It will be a most difficult challenge to write such legislation as this skillfully and safely. Denying the dangers would be foolish. But enervating inaction would be more than foolish,—it would be suicidal and stupid. Better by far that at least an honest effort should be made than that we should continue our debating and maintain the pristine purity of our principles until we win another glorious moral victory by suffering the fate of Weimar and of Madrid.

From our former notion about absolute freedom without exceptions, to the conclusion of these paragraphs is not a simple or easy jaunt. But then, in 1939, life itself is neither simple nor easy. Above all, our world is no longer one of absolutes. Perhaps the only absolute left for us Liberals is the absolute imperative of preserving democracy (read: civilization) at whatever the cost. In trying to do that, we may have to apply certain restrictions which were utterly hateful to us yesterday and will be again—pray God—tomorrow.

THE FIRST WOMAN TO COMPLETE A RABBINICAL COURSE

(Continued from page 11)

phrase "proud to be a Jew" would have an overwhelming significance.

THE COPLEY PLAZA

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She would wish to lead them into some activity which would express their Jewishness and help to integrate the race.

And also she would like to teach them that background of Judaism which would bring them into closer harmony with the creed which has given the world so many ideal principles of conduct.

This is what she most wants to do, and she hopes that the opportunity will come to her to realize her ambition.

Without doubt she has the potentialities to make her very influential. Her word can carry great weight with those of her generation, for she is so much a part of it.

Today, Helen Levinthal is the first woman to complete a rabbinical course. Tomorrow she may be a leader in the temples, if not the pulpits, of her people. —J. K.

ADVANCE NOTICES

Sisterhood Luncheon and
Fashion Show
Wed. Afternoon, Nov. 8th
Mrs. Wm. I. Siegel, Chairman

•

ANNUAL CONCERT
at the
Metropolitan Opera House
Sunday Evening, Dec. 10th

CENTER ACADEMY

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BREW and JEWISH CULTURE.

Center Hebrew School

The Daily Hebrew School
of the Center which meets
afternoons & Sunday morn-
ings is now open for regis-
tration of children — boys
and girls, for the coming
Fall term. The rates are mod-
erate and within the reach
of the average Jewish par-
ent. Our school which is re-
garded as one of the finest
in the city gives its pupils an
excellent Jewish training.

"HE SERVED ENGLAND AS WELL AS SHE ALLOWED HIM"

(Continued from page 10)

The fact that Disraeli contributed to the restitution of the human rights of the Jews of England and Europe, that he had Zionist dreams, that he wrote admirable pages on the Jewish position in the Gentile world, pages in which a languishing Jewish reader may find comfort does not make him Jewish. Neither does his freedom from apology and his dignified stand against vulgar clamor because of his Jewish descent bring him into the Jewish family. Such an attitude is a normal one for self-respecting people.

While Disraeli's criticism of the Christian attitude towards Jews was incisive, his ideas about Jews and Judaism were not Jewish. The importance he assigned to the racial factor is unknown to Judaism. History and anthropology give an absolute denial to his assumption that the Jews are an "unmixed Hebrew race." It sounds rather odd that Disraeli who insisted so strongly upon the spiritual nature of man should put so much stress upon the purely physical phenomenon of race.

Disraeli's Jewishness lies in his fate, in his struggle for recognition, and in his appalling waste of genius—the penalty for belonging to a disinherited people. Disappointed by this experience, he realized the position of the Jews in the Gentile world, and frankly exposed it.

His Jewish origin was a sinister factor during his life and after his death. As Mr. Monypenny concludes: "The fundamental fact about Disraeli was that he was a Jew," that to his Gentile countrymen "he seemed throughout life never to be quite of the nation which he loved, served, and governed." He came to power too late, when the time for real action had already passed. His genius was frustrated, but as another biographer expresses it, "he served England as well as she allowed him."

No better Jewish epitaph for Disraeli can be found than this passage from his "Contarini Fleming":

"Yet if I am to be remembered, let me be remembered as one, who, in a sad night of gloomy ignorance and savage bigotry, was prescient to the flaming morning-break of bright philosophy, as one who deeply sympathized with his fellow-men and felt a

proud and profound conviction of their perfectibility; as one who devoted himself to the amelioration of his kind, by the destruction of error and propagation of truth."

* * *

Two weeks after Disraeli's death Russia inaugurated a policy of pogroms, physical extermination, and economic ruination of the Jews. In the same year Germany founded her ignoble "science" of anti-Semitism, combining pogroms with mental and moral tortures.

Disraeli predicted the results of immoral political teachings. His monster "human progeny" is now at work.

THE DEATH OF ERNST TOLLER

(Continued from page 8)

doubt that it was in a fit of inordinate pessimism that he took his life?

But Ernst Toller lives on, though his body is no more. Not only will he be remembered as a great dramatist whose plays are produced everywhere in the civilized world. Not only will the Scandinavian countries regard him as one of its most loved heroes. Not only will he be recalled as the apostle of Expressionism in drama. He will be thought of most as the champion of liberty and equality for all. His life adorns a moral and points a tale. The moral is that all those who realize what killed Toller shall never rest in fighting the barbarian that killed him—the Nazi pest. As Erika and Klaus Mann put it succinctly:

"Many members of the great family of exiles have gone home to be at peace. How shall we, condemned—or reprieved—to life, best honor the memory of those who have passed on? By continuing to love and defend what they loved and defended, by hating and condemning what they hated and condemned, and by upholding, as long as we have strength, the flag which sank from the mortally weary hands of those we loved."

IRVING FINEMAN'S "DR. ADDAMS"

(Continued from page 12)

Fineman that he has fearlessly taken up this challenging problem and given

it thorough treatment. In a sense, the problem he presents is a universal one. Every individual must ask himself the meaning of love and marriage, and every individual must discover the answer for himself.

Irene's and Dr. Addams' way of living clearly symbolizes for Fineman the negative, repugnant side of love and marriage. Ostensibly he is more in sympathy with the Dr. Kohns and Dr. Hansens. Being Jewish himself—he will be remembered as the author of "Hear, Ye Sons"—Fineman believes that an important phase of Jewish tradition has been a belief in the sanctity of the institutions of marriage and the family. His Dr. Kohn stands forth as a representative of this tradition. Being progressive, Fineman does not wish it believed that progressive ideas mean necessarily a break with tradition. Dr. Hansen stands unmistakably for progress and at the same time steadfastly believes in love and marriage.

Irving Fineman has created a work that places him definitely among our most important novelists.

A NEW BOOK BY DR. GOLDMAN

(Continued from page 6)

the Rabbinate in America, the Religion of Einstein, or indulges in portrayals of a Stephen S. Wise or other personalities, there is in all of these chapters striking observations, beautiful thoughts, and fine use of Rabbinic and classic references that hold the reader's attention from cover to cover. Goldman is blessed with a facile pen and an admirable style. He is master of happy epigram and pithy sayings. "One touch of panic makes the whole world barbarian." "Our opinions are too frequently the grandchildren of Occidental anti-Semitism and the children of Semitic superficiality." "The irritating voice of prophecy has been all but banished from the pulpit; the convincing utterance of scholarship has become a rarity. Opiates and platitudes buttress many a reputation."

"Crisis and Decision" should be read by Jew and Gentile alike, by those who desire to obtain a clearer understanding and finer appreciation of the role of the Jew in this mad world in which we live today.

THE STRANGE CASE OF ESTHER BRANDO

(Continued from page 9)

stay at the institution. She was next placed with a pious private family, and then under the care of the prison matron, but all to no avail.

In a letter addressed to the Colonial ministry and dated Sept, 27th, 1739, more than a year after Esther's landing in Canada, the Intendant-General Accard wrote as follows:

"She is abnormal to such an extent that she couldn't accommodate herself either at the General Hospital or at the private homes to which I sent her. Lately she has been under the supervision of the prison matron. Her general conduct is not at all bad, but she is so far an unknown quantity that while at certain times she is exceedingly attentive, at others she is equally as unresponsive to the teachings of her zealous spiritual mentors."

Endeavoring to fathom the baffling quality of her personality, the Intendant turned for information to the Mayor of her native Bayonne, who replied that "David Brando, the Jew of Bayonne, had informed him 'that he had eight other children living, beside several who died,' and is unable to furnish any further information about his daughter." He himself thought that "perhaps Esther is but a natural child of David Brando," hence her proneness to wander away from his household and the unexplained strangeness of her behavior.

After a lapse of more than a year of exhaustive effort on the part of the Canadian civil and religious authorities to convert this unique immigrant, and a copious correspondence with the home authorities, the Intendant-General duly wrote to the Colonial Minister: "I have no choice left but to send her back," which he accordingly did. And thus ended the remarkable adventure of the first Jewish immigrant to enter Canada, the adventure of one who was a compound of the strangest contradictions; a vagabond and adventurer who apparently sought to escape from her people and who yet shrunk from the final consummation of the deed and was thereby denied entry into the land of promise after undergoing untold hardships to reach it.

For those who would like to follow Esther's adventures as they were officially recorded here is an excerpt from the deposition made by her be-

fore the authorities at Quebec in 1738:

"On this, the 15th of Sept. 1738, there appeared before us, the Commission of the Fleet (charged with the supervision of the Seaport of Quebec), Esther Brando, about 20 years old, who sailed from La Rochelle as a passenger attired in male attire under the name of Jacques La Forge on the ship St. Michel under the command of M. Salaberi, and informed us that her real name was Esther Brando, daughter of David Brando, a Jew by nationality, a merchant of St. Esprit, in the church district of Dux near Bayonne, and that she is a Jewess by religion.

"That five years ago her father and mother put her on board a Dutch boat under Capt. Jefferie in order to send her to her aunt at Amsterdam and to her brother, and that after the ship sailed it had been wrecked on the sand bank of Bayonne in either April or May 1733, she had been fortunately saved and brought to shore by a member of the crew; that she then was taken in by Catherine Chourieux, a widow living at Biarritz.

"That she departed five days later, attired in male clothing, for Bordeaux where she shipped as a cook under the name of Pierre Mosiette on a ship sailing to Nantes under the command of Capt. Bernard; that she returned on this ship to Bordeaux, where she secured the position of cook on a Spanish vessel under Capt. Antoine sailing for Nantes; that arriving at Nantes she deserted ship and went to Rennes where she engaged herself as apprentice to a tailor by the name of Augustine, serving him for six months.

"That from Rennes she went to Clausonne where she took service with the De Colles Church, also to run errands, remaining for three months at this church, abandoning it without leave, in order to go to St. Mallo where she found shelter with a bakerwoman named Peron living near the Great Gate, with whom she stayed for five months, rendering service, and that she then went to Vitry to seek for a situation.

"There she took service with a certain De la Chappelle, a retired Captain of the King's Infantry regiment, whom she served for about ten or eleven months as valet; that she left

this place because her health didn't permit her to serve further this De la Chappelle, who was always ailing.

"When the named Esther Brando returned to Nantes she was detained as a thief, arrested by the police of Goisell, by whom she was released after twenty-four hours because they had discovered that they had made a mistake.

"She then went on to La Rochelle, where she adopted the name of Jacques La Forge, and took passage on the ship St. Michel.

"After this declaration we requested the named Esther Brando to inform us of her reason for hiding her sex for five years," in reply to which she made her deposition as already quoted above.

It needs to be added that Esther Brando, like the rest of the Jews settled at Bordeaux, likely was of Marrano origin. Hence, both the ease with which she was able to masquerade as a Christian as well as her ultimate reluctance to undergo baptism after having been so greatly fascinated with the Christian atmosphere and mode of living.

ANOTHER REQUEST BY DR. LEVINTHAL

I AM extremely anxious to enrich our Center Library with the complete set of the new English translation of the Talmud, now being published by the Soncino Press in London. The entire work is published in four sections, each section consisting of eight volumes, and the full set comprising 32 volumes.

We have now the first section of eight volumes, presented to the library by Mr. Leo Weitz. If anyone would like to donate a suitable gift as a memorial to a departed beloved one, I can think of no finer memorial than these books of the Talmud. An appropriate inscription will, of course, be noted in the books, which will make the memorial an even more effective one.

I will be glad to discuss this request with anyone interested, and hope that I shall get the same favorable response that I received to my previous request for a copy of the Midrash.

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The Brooklyn Jewish Center Review

THE TWENTY-FIRST ZIONIST
CONGRESS

BACK TO THE GHETTO?

THE MEANING OF
ROSH HASHONAH IN
THESE DAYS

WHERE THESE FANCY NAMES
CAME FROM

JEWISH NEWS IN REVIEW

SEPTEMBER

1939

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



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BROOKLYN JEWISH CENTER REVIEW

Vol. XXI

TISHRI, 5700—SEPTEMBER, 1939

No. 2

THE WAR AND THE JEWS

THE invasion of Poland by Germany and the consequent declaration of war against Naziland by Great Britain and France brings to a close the chapter of dreadful expectations that kept the entire civilized world in mortal fear almost since the advent of Hitler. For months the peace loving nations hoped against all hope that through some miraculous act the hands of Europe's madman would somehow be stayed and that the world would be spared a bloody war.

We are now entering the second chapter of this world drama, and no one can foretell its end. Whether or not other nations will be embroiled in the conflict, the effect of the war is already being felt by all countries in Europe and in other parts of the globe, and the Jews, scattered as they are through many lands, will bear the brunt of the suffering.

In Poland where fierce fighting is now going on, there are more than three million Jews. The Jewish youth will be represented in the armed forces, and in much greater proportion than the other races in that country. Fighting alongside their comrades they will be heartened by the knowledge that they are defending their land, not only against the enemy of Poland but against the arch enemy of the Jews as well.

Palestine Jews, as English subjects, are now recruiting an army to participate in the struggle against Germany. Ignoring all dissatisfactions against England and their bitter resentment of the White Paper, they are loyally supporting Great Britain in the present crisis.

We in this country, spared from the immediate horrors of war, will be called upon to assume new duties and responsibilities in these fatal days. The United States may again, as it did in the previous war, become the head-

quarters of the world Zionist movement and direct its political, economic and organizational activities from this country. In the field of financial assistance to war-stricken Jews, American Jewry will have to undertake fund raising efforts of great magnitude.

We know that the Jews of the United States will be equal to their task and that they will carry bravely the added burdens until the forces of destruction in the world are removed and peace and sanity again reign in our midst.

—J. G.

Faith In The Midst Of Darkness

IT is a dark world that faces all humanity, and especially the Jew, at this season when we usher in the Jewish New Year. We had thought that the last depth of Jewish misery had been reached, only to find new levels to which our people's sufferings could go.

And yet, in the midst of all this darkness, the Jew greets his *Rosh Hashonah* with an unshakable faith in the ultimate victory of his ideals. That is the real secret of the Jew's survival — his unconquerable will to overcome obstacle, to continue to live despite all efforts to crush him, to see beyond the dark clouds the rays of sunshine that must ultimately penetrate the lives of men; he refuses to be defeated, he refuses to surrender. At this season we come before our God, to renew before Him our unswerving loyalty to our Faith — our faith in human fellowship, in peace among all men, in the victory of truth, justice and honor in the lives of individuals and nations, in the rebirth of Israel in the Land of Israel. Temporary defeats shall not overwhelm us.

It is in this spirit that we shall greet the New Year, with an earnest prayer on our lips and in our hearts: *Lesheonah Tovo Tikosvu*, may ye all be inscribed for a good, joyous, blessed year, a year which shall see the triumph of our fondest hopes and dreams!

—I. H. L.

Virtue Out Of Misfortune

THE brotherly pact between Hitler and Stalin has, paradoxically, given anti-Semitism a severe blow. Ever since the beginning of Nazism Hitler tried to convince the world that his medicine was the antidote to communism, and that the Nazi mission was to destroy the communist movement, for which he held the Jews solely responsible. He succeeded in fooling a great many people in this country, as evidenced by Father Coughlin and the various "shirt" and "front" organizations. Now "Jewish communism" is replaced by "Jewish democracy," and it is Jewish democracy that Hitler is out to destroy.

Hitler and Stalin, walking side by side, have given us one benefit, though not the kind envisioned by either.

—J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

I REGRET that in our intimate chat in this, the first issue of this season's *Review*, I must touch upon one of the darker phases of our American Jewish life. Whatever else may have been the attitude of the Jew towards his religious ideals during the year, on *Rosh Hashonah* and on *Yom Kippur* all turned to their God and to their people. No Jew would think of divorcing himself from the synagogue or temple on those solemn days. The impression which the synagogue made upon the worshipper even in these few days was so strong that it succeeded in awakening his conscience, in rousing him from his spiritual lethargy, and at least for a while in making him realize the duty he owes to his faith and to his people.

In the last few years, however, even this one influence has begun to disappear. Men and women are making it a practice to run away, just at this solemn season, to the various summer resorts for an added vacation. The synagogues and the homes are vacated and there is a rush for the mountains or sea-side hotels. Now this in itself, bad as it is in weakening Jewish morale, might not be sufficient cause for denunciation, if these vacationists would at least attend the regular synagogue services in the resort communities. But this they do not do. As an inducement to make Jews patronize them, hotel-keepers arrange a mushroom service in their establishments and offer their so-called service as a substitute for the one that is held by the regular synagogue. I need hardly emphasize what type of service is thus offered, how devoid of all spirituality, dignity and Jewishness nearly every one of them is, and how all of them bear the mark of business turned into mock-religion.

As if that evil were not enough, we behold now something much worse, something that if allowed to continue will bring disgrace to our Jewish life and will cause the name of Jew to be mocked and reviled.

In the leading English newspapers of our city there has recently appeared a big advertisement inserted by one of those Jewish hotel resorts, urging

the Jews to "Celebrate Jewish New Year at the — Lodge, with (the name of an actress) and a celebrated supporting cast." Added are the words: "Special High Holiday Services." I do not want to pollute these pages by mentioning the name of this resort nor of the Jewish actress who would stoop to such a means of defiling our religious service. To what depths of shame have we come that we permit such an open *Chilul Ha-Shem*, a degradation of the name of God. Imagine the low conception of religion, — aye, imagine the low mentality of the men and women who, in answer to such an advertisement, will patronize such a resort and attend such "Special" High Holiday Services! *Special*, indeed! It is *special*, in that it violates every canon of Jewish decency and Jewish self-respect.

To fight such conduct it is not enough for persons to refuse to patronize these resorts on *Rosh Hashonah*. To fight it, to show our utter disgust of this practice, all self-respecting Jews should shun such a place at all times. These resort owners and managers ought to be made to feel that they cannot drag into the mud all that is holy to the Jew.

And yet, after all, this evil is but a natural result of that other evil which has grown so fast,—the forsaking of the synagogue at this one season of the year, when the regular House of God should be regarded as the greatest and most vital citadel of strength and of hope that we Jews possess.

Israel H. Perutthal

A Jewish emigration bureau has been planned in Hungary for the purpose of facilitating the orderly emigration of Jews from that country. The upkeep of the bureau is to be financed through the taxation of the Hungarian Jews.

GRANDMOTHER'S CANDLESTICKS

By
MIRIAM STEIN

UPON the mantelpiece they stand
Two candlesticks of brass,
Fashioned by a cunning hand
That to dust long since did pass.

And one with age has grown infirm
And leans like Pisa's tower,
While the other has yet to learn
The menace of each hour

That the clock between them ticks
away
In a tireless, endless stream—
Hour after hour, day after day—
Of time flowing into time that has
been.

In the flames' leaping light and glow
They gleam and wink at me,
As if they would hint at what they
know—
For they are a sacred repository.

With them is linked shadow and light,
Festivals of grave joy, grim ones of
despair,
Occasions of such terror as infest the
night,
Those of happiness that make life fair.

How many Sabbath boards did they
grace
With white tapers flowing into flame
That illumined with gracious beauty
the face
Bending above them to bless God's
name?

How many days of holiness
Did they light in and out?
Days that a calm faith did bless
With a peace that knew not doubt.

And when hatred, growing bold,
Threatened or drew near,
They seemed a message to uphold
That stilled rising fear.

Yet they have known hurried flight,
And disaster has been no mystery;
But ever the serene light
They shed has made sacred a family
history.

The Twenty-First Zionist Congress

By WILLIAM I. SIEGEL

It is but the part of candor to admit that any discussion of the Twenty-First Zionist Congress must necessarily be colored by a preliminary feeling of futility. The circumstances under which the Congress met, involving the disturbed conditions in the entire world and the constant threat of the war now so unhappily begun, created a sort of vacuum which could hardly be filled by any program of definite action. At the same time, the very fact of the convening of the Congress was itself a sign of the virility of the Zionist movement and a guarantee that in the development of the world situation the interests of Zionism would be safeguarded at least to the extent to which attention, loyalty and effort might prove to be fruitful. It is, of course, early to attempt any diagnosis or evaluation of the work of the Congress, which must depend upon international affairs—themselves changing from day to day and now in a state of flux and without discernable permanent form. It is, however, possible at least to draw inferences as to purposes, and from such inferences to raise questions for future action and possible future solution.

The value of the Congress may be debatable, was debated in advance, and unquestionably will be debated *ad infinitum* in the weeks to come. Those who originally proposed the abandonment of the Congress will argue that its record justifies their predictions. Those who were proponents of the Congress will do the same. Very few, however, except the completely cynical, will withhold a tribute of admiration for the courage inherent in the sitting of Congress. In the wide panorama of violence, fraud, greed, international double-cross, malevolence of dictators and instability of national purpose which have constituted (as they have created) the picture of international politics, one element has, naturally enough, been conspicuously absent. That has been consultation by national leaders with the representatives of the people of the various countries. In Germany and Italy, of course, one no longer expects such vestigial functioning. But even in democratic France and England, such adherence to the principle as has been shown, has been one more of form than of

substance. Daladier, even before hostilities began, ruled France by decree and Chamberlain convened Parliament only as a matter of last resort and when, in fact, the issue had been formed for the British nation largely by forces beyond their control. And these, it must be remembered, are great and powerful nations who could bring to the practice of their governmental traditions the content of tremendous resources, both economic and military. How much greater, therefore, would be the temptation to a weak and scattered people like the Jews to forego the ancient privilege of Jewish democratic procedure, and to rely solely on the will of leaders. Jewish ears, too, have heard the oft-asserted claim that democracy moves with elephantine slowness and amateurish inefficiency, and that only the dictatorships could make and enforce those immediate decisions which are required by the kaleidoscopic changes of modern government.

We cannot say, of course, how much value in terms of the coin of daily expediency such adherence to principle may bring. Whether it will add to Jewish ownership one dunam of land in Palestine, no one today knows, and whether one more refugee will enter Palestine because of it, no one can today say. We have learned enough, however, in the last five years, to feel certain and assured that if our world is to be saved from the mad insanity of its present course, it will be saved only by a return to some stable and stabilizing code of principle as distinguished from the calculations of the moment. In this sense then, there is a salutary lesson in the call for and the holding of the Twenty-first Zionist Congress. The traditional three taps of the gavel which opened the Congress, (symbolically enough, first used by Herzl at the First Congress) may well prove to be a call to the entire world to assemble in a forum where the lessons of yesterday may prove to be a restraint upon the disorders of today and a guide for the decisions of tomorrow.

It must be borne in mind that a congress of Jews—and Zionists—held at the present time, had at least one

element of danger which in all likelihood, could in no way be avoided. The issuance of the White Paper by the British Government created the chief problem with which the Congress would have to cope and on which it would have to make a decision. In the unequal struggle of the Jewish people with the British Government, (not the British people) no single element of strength at the command of the Jewish people could be in the least dissipated without the gravest damage to our cause. When one party to a dispute is possessed of plenary power and the other party has no force at its command except the justice of its cause, then certainly that one single factor must be preserved in all its strength. In a word, at this moment, whatever else the Jews of the world may lack, they must not lack unanimity of attitude towards the White Paper. And yet we know, and knew before the call of the Congress, that unanimity is among Jews the most difficult thing to achieve. How we should love to be guilty of that international solidarity and unity with which our enemies charge us! The broad divisions among the Jewish people are almost too numerous to catalogue; and the divisions among Zionists, although less in number, are even more pronounced as to ideology and intensity. To name names would serve no useful purpose; but certainly we must concede the real danger that the distinctions and divisions labelled by these titles would make themselves manifest on the floor and in the debate of the Congress thus *pro tanto* weakening the unanimity of Jews in their opposition to the White Paper.

That, however, was a risk which had to be taken. It is to be recorded that the risk materialized and that sharp and acrimonious debates did occur as to *method* in meeting the issue of the White Paper. It is a matter of self-congratulation, however, that the division did not go beyond the question of method. The entire Congress was as one in its resolution that the White Paper should not even by intimation or suggestion meet with the approval of any part of the Jewish world. Dr. Weizmann epigrammatically

stated the determination of every delegate when he said, "Jews cannot and will not surrender to injustice." Congress by resolution denied completely either the moral or the legal validity of the policy embodied in the White Paper and committed Jewry without reservation, to an unceasing opposition to its program of suspension of immigration and land purchase.

In the present desperate case of the Jewish people, omens some times have a good effect on morale (although reason rejects them as sources of real strength.) In this sense, the publication of the Mandates Commission's report during the sessions of Congress, had a heartening effect on the Jewish people. The Mandates Commission is, at the present moment at least, the last word of the civilized world on the subject of the White Paper. Its condemnation of that document as a violation of the Mandate represents the international verdict. We must be under no illusions that it will, in fact, be the last word. We are too familiar with the capacity for manoeuvring and back-stage parleying of the present British Government, and we know too well the influence of Britain in the League of Nations. We realize that we are faced with the danger that the Council of the League (should it now sit in the midst of war) may reject the report of its own Mandates Commission. Chamberlain's umbrella may well prove to be a Merlin's wand of black magic which will transmute the White Paper into a document of irreproachable international policy. Even that, however, cannot remove from the record a verdict once given by a fact-finding body which heard witnesses and read documents. The later judgment of a group of political satellites, moved by the power of an overlord, will in the long run be judged according to its real value—or lack of it.

Beyond question, the opposition to the White Paper encountered the danger of divided opinion to which we have referred. The American delegation, speaking through Dr. Solomon Goldman, opposed force and violence as against either the Arabs or British and urged a consistent program of co-operation with the better elements among the Arabs in Palestine and a marshalling of sympathetic opinion in Britain. Other factors took a contrary stand and while not openly advocating violence, expressed opinions which if put into performance could lead only to force. As a body, however, Con-

gress was able to synthesize these conflicting beliefs in a resolution inviting the cooperation of the Arabs in the upbuilding of Palestine for the benefit of both peoples. There will, of course, be those who will urge that the failure of Congress to adopt an itemized program with respect to the White Paper shows weakness and lack of purpose. It is submitted that this is but captious criticism. The Zionist Congress, an international body, cannot, even if it wished to do so, force upon the Yishub in Palestine measures under which only the Yishub would have to live. And Congress had always to bear in mind that insofar as it legislated, it did so for a constituency whose position is unique in the world in that the legislators come from many countries whereas the implementing group is located in one country. The Congress, we believe, was wise in limiting itself to a decision not to submit to the White Paper, at the same time enjoining upon the Yishub no specific method of opposition. In the long run it will undoubtedly be proved that Congress was true to the better tradition of the Jewish people in that it rejected bloody violence as a solution to the problems raised by the White Paper.

The problem of leadership might have furnished a rock upon which the Congress could have split and which might have dissipated all of its energies. We cannot blink the fact that there was a considerable volume of opposition to the continuance in office of Dr. Weizmann and the present Executive. In part, that opposition came from an unthinking demand for success under any circumstances without a realization of the difficulties which our leaders face. In part, it was based on the feeling that Dr. Weizmann and others of the Executive have a necessary weakness because of the very fact of their British citizenship. In part, again, it was probably based on a council of despair. As against all of this, however, Congress realized the vital necessity that at this delicate juncture of events the leadership should not be changed. Lincoln's homely aphorism about swapping horses in the middle of the stream is as true on the shores of the Mediterranean as it was the banks of the Mississippi. And Congress also knew how much truth there was in the incident reported by John Gunther, of the British official saying "Palestine without Weizmann is inconceivable." It seems, at least in prospect, that Weizmann and the Ex-

ecutive will make the most of whatever factors of Zionist strength there are in this situation. If there will be continued war, they will know how to use the Zionist resources in and out of Eretz Israel on the side of the friends of Eretz Israel.

In any event, they have a clear mandate from Congress to do two things simultaneously which in no way contradict each other. They have been directed to yield no jot of Jewish rights as laid down in the Mandate and they have been instructed to use their best efforts to bring to the Arab people a realization of the inherent unity of interest between the Jew and the Arab. We must have faith in their seasoned experience and their personal wisdom. Certainly, nothing which they did in the exercise of their authority gave rise to the White Paper. The instability of purpose of the British cabinet and the general complication of international affairs conceived and gave birth to that document. The President and the Executive have manfully and wisely marshalled Jewish opinion and Jewish opposition to the White Paper and we believe, will as valiantly and sagely buttress that strength in the future.

Certain problems were left more or less undisposed of by the Congress. These are the questions of reform in election of delegates, removal of partisan education in Palestine, the refugee problem, and various other matters both of organization and program. To state this proposition is in no sense to condemn the Congress. While it sat, millions of men were being mobilized all over Europe and the statesmen of that continent were scurrying about from capital to capital in a futile attempt to avert war. The problems which Congress delayed are indeed but small matters in the face of the grim reality of war and can very well be left to a time when men and women will live as, in the will of Providence, we may some day live, under normal conditions. The Jewish world and the friends of Jews in the world will do better to forget that which was undone and to remember that which was accomplished. Congress has fulfilled the hopes of the Jewish world in one—and that one the most important—purpose of its convening. It has expressed the soul of the Jewish people in its unyielding determination to frustrate the purposes of the White Paper. It gathered from

(Continued on page 28)

BACK TO THE GHETTO?

By HAROLD BERMAN

THE capacity of the human organism is finite. By the limits set by nature to both its physical and mental compositions it is able to endure just so much of the burdens placed on it, after which, when the unexpected and the unpredicted come along to impose their trials, it usually gives way to collapse and the disintegration of its normal and orderly functions. An engine that has been designed to perform certain, well-defined functions will cease to perform them, become balky and disobedient, turn upon its master, man, and rend him, strewing destruction in its path. Even so it is with the human engine. Man's emotional mechanism, the motive power of his energy, governs his reactions to ideas, thoughts and daily occurrences. When these become too intense and too disturbing, and occur in too bewildering sequence; when they infringe too much upon the orderly and accepted routine of his life and thought, then they usually result in the complete break-down of the mental and emotional controls, and either one of two results may be expected to follow, both spelling disaster to the victim. These results are (1) apathy, and (2) fantastic day dreams and hallucinations.

Hallucinations and phantasies, born of stress and sorrow and abnormality, frequently develop into wide-flung movements or systems and last long after the cause that has brought them into being has been removed. The movements go on gathering new forces, developing a literature and philosophy, a written and an unwritten body of legend, for quite a while before they finally disintegrate in the face of life's stronger and newer forces.

Jewish history during the past five centuries furnishes quite a few examples of this thesis. After the expulsion of the Jews from Spain and their scattering to near and distant lands—the greater number of them to the crude and scantily civilized Turkish provinces—a wave of mysticism spread over Sephardic Jewry domiciled in the East and spread to other communities. Safed became the center of the communion of the saints and mystics, the communion of the visionaries and daydreamers who studied the Zo-

The strange movement which Harold Berman describes in this article was recently started by a number of Jewish journalists and leaders who believe that relief for the Jew will come only when he buries himself in a ghetto. Within the barricades of this pale he will not be molested, since his activities will have little relation to the outside world.

Among the publications in which this "Back to the Ghetto" idea was discussed were THE DAY, INSICH, KULTUR UND DERZEIUNG (published by "The Workmen's Circle"), and YIDDISHE KULTUR.

Needless to say, those writers who believe in a new ghetto derive their belief from a bitter pessimism and an utter despondency, and their ghetto is more symbolical than real. Nevertheless, the fact that we have in this country the beginnings of such a movement is enough to startle the American Jewish population.—EDITOR

har and kindred books, conversed with angels and disembodied spirits, had the laws of nature repealed for their especial benefits and were able to foretell the End of Days. Later these visionaries were succeeded by the school of Lurya and Vital, who converted the abstract Kabbalah into a sort of practical alchemy, who sought by means of the utterances of "the name," by working various spells and conjurations, to give and take away life, to control the elements, spirits and angels as well as to achieve mastery over the forces of nature generally.

After the unparalleled slaughter of the Jews of Poland and Ukraina by

the rebellious bands of Chmelnitzky in 1648-9, bringing in its train misery and destruction and the complete disruption of life in all its phases to the most numerous of Jewish aggregation of the time, two distinct parallel and abnormal movements grew up among despairing Jewry at the same time. In the wake of the Polish and Ukrainian slaughter there came the Hassidic movement, a product of blind faith and abysmal ignorance, a faith in the unquestioned powers of the Holy man to order God and creation as he willed, and altering the very laws of life for a fee paid in advance. In the far-away near and middle East the repercussions of the miseries in Poland found their expression in the Sabbatai Zevi Messianic movement that spread throughout the length and breadth of Jewry with the virulence of an epidemic, bringing waves of hysterics and orgies of disorganization and strife to communities and lands where the bloody hand of the Cossack had never reached. It took two full generations to eradicate the Sodom-fruit of Sabbatai Zeviism from Jewish life, while the grosser forms of Hassidism still persist and thrive in some of the more backward East European communities, and not a little of it has even been transplanted to the soil of the New World, as a stroll through the lower East Side and certain other sections of the Greater City, or a glance through the advertising and publicity columns of the local Yiddish press, will amply testify.

Of late we have been treated to a recrudescence of this tragic phenomenon of despair. Overcome by the new, and perhaps greatest of all persecutions,

THEY SAID IT WAS "UNECONOMIC"

IT was wholly "uneconomic" for a prominent group of Jewish business and professional men in America to aid Moise Novomeysky to attempt the commercial extraction of the mineral resources of the Dead Sea. Expert opinion throughout the world, particularly in Germany, foredoomed this attempt to failure. Today this "most useless body of water in the world" is furnishing work opportunities for 1,500 Jews and Arabs and sustenance for 2,500 dependents. The foundations

have been laid for the creation of a great chemical industry, which, it is hoped, will in the course of a generation furnish employment to untold thousands. It was certainly "uneconomic" for Pinhas Rutenberg to project the harnessing of the Jordan for the creation of power for industries and for a land irrigation system which were non-existent at the time. Today Rutenberg's Palestine Electric Corporation has industrially transformed the country.

the persecution of the Jews in Germany and in her newly stolen provinces, there are not a few among the more nervous and the more despairing of the Jewish — Yiddish, I should rather say—leaders and publicists who have raised a "back to the Ghetto!" cry. One will hear that cry of despair uttered again and again in the Yiddish daily and periodical publications, sounding like a doomsday horn.

I could cite many quotations from the current Jewish—mainly Yiddish—periodical literature as illustrations of this new psychosis that has possessed a certain number of the spokesmen for the Jewish masses, but I shall content myself with one that is outstanding.

In recent months the "Jewish National Workers' Alliance" has begun to recruit Jewish celebrities. One of the notables enrolled is no less a personality than Albert Einstein, a conquest that was duly celebrated by the Alliance in grand style. But in *The Day* of April 7, under the head of "Yes, back to the Ghetto!" a certain well-known Yiddish publicist said in part:

"They informed me that Albert Einstein is joining the Alliance . . . I would have considered it a piece of good fortune if this rarely-beautiful man would become a Jew of *our own kind* with his whole heart. I would have considered it a rare great honor for the Alliance if Albert Einstein should, through this organization, return to his German great-grandfathers—back to Yiddish . . . Were Albert Einstein to turn back to Yiddish it would be an event of real joy to me because it would prove that the old break was beginning to mend again in the days of the great grand-children. Yes, I have the courage to say: back to the Ghetto!"

These men say in effect: "European civilization has failed us. Emancipation and the promise of equal rights have failed us. Learning to speak the language of the European and going to his schools for an education haven't made our life any safer or any pleasanter. Look at the Jews in Germany and Austria! There were no better Germans and Austrians than they, and see what their 'fellow-countrymen' did to them!" These Jews have been stamped into the mud, their very lives rendered as insecure as the lives of the beasts of the forest who are the prey of every hunter and killer. Their op-

pressors even scorn to destroy where they are able to indulge a sadistic proclivity to torture and maim and rob again and again. Such are the results of your Emancipation, such is the reward of your frantic attempt to ape the Gentile, to learn his ways, study his books and science and become, in brief, like him in speech, action and behavior. Such are the results of listening to the seductive siren-song of your own and the strangers' advocates of Europeanism and cultural assimilation. Such are your rewards for abandoning the speech and dress, the ways and habits, of your Ghetto-fathers. Such is the appreciation you receive from your "Gentile" and kindly-disposed neighbors for aping them and their ways. We are able to see but one remedy for you. Drop all your European disguises, uniforms and masks and be yourself once again. Go back to the Ghetto, resume your Yiddish speech, your Jewish dress, your exclusively-Jewish education and way of living. Be once more "a people, living solitary." Have nothing to do with your neighbors, and then all will be well with you again. Back to the Ghetto! Back within the rusty gates of your prison, self-exiled from all the things that you have hitherto held dear and precious. Be a Jew, speak your old jargon, wear side-locks and a *caftan*, and learn to despise the foreign ways and learning. Do these and find salvation in your immolation!"

This sage counsel does not come from the tortured and mal-treated Jews of Germany and Austria, but from their brothers dwelling safely in America and particularly from those who have converted Yiddish into *Yiddishism*, and that again into a fetish; from those who have made language usurp religion and culture and tradition. Even as the Sabbatai Zevi Messianic delusion was born not among the raped and tortured Jews of Ukraine but in the comparatively safe Turkish dominion, so was this new misguided idea hatched right here in the safety of New York and other American towns. But there is this difference: the former delusion was intended for both domestic and foreign consumption, but the latter is meant solely for export to the Jews of Germany and other countries of oppression, since there is not the slightest chance that American, British or French Jewry will ever pay any heed to such advice. So far as its promul-

gators are concerned they will continue to send their children to the public schools and continue to make lawyers and engineers of them instead of old clothes men and inn-keepers and sellers of whiskey to the peasants. They will continue to model their own lives according to American ways and customs, dressing like Americans, amusing themselves like Americans, furnishing their homes and arranging their home life more or less like Americans, and even reading American newspapers and novels as far as they are able, while retaining their "Back to the Ghetto!" cry as an export article. They will export it to those of their distressed brothers who are both the least able as well as the least inclined to profit by it.

One could perhaps understand a new Messianic movement as a result of the unexampled catastrophe that has overtaken the Jewries of Central Europe. Could understand it, that is, if ours had been a simple traditionally religious age, because any Messianic movement essentially is an *escape from the Ghetto* and all that it stands for. One might pity the unhappy victims of the delusions and yet sympathize with them. But how is one to react to this absurd "Back to the Ghetto!" cry one hundred-and-fifty years and more after the Jews had been freed from their physical and mental prisons?

THE RECONSTRUCTIONIST MOVEMENT

THE interrelation between Zionism and the reconstruction of Jewish life, and the necessity for integrating and bringing order into Jewish communal life, were the central subjects discussed at the Reconstructionist Summer Institute, Cejwin Camps, Port Jervis, New York, over the Labor Day weekend. The principal speakers at the Institute, presided over by Rabbi Ira Eisenstein, were Professor Mordecai M. Kaplan, and Rabbis Eugene Kohn and Milton Steinberg. Those who attended the seminars gave strong encouragement to a project for the advancement of the reconstructionist ideals and the wider dissemination of its publication, *The Reconstructionist*. Founded by Professor Kaplan, the reconstructionist movement conceives of Judaism as a religious civilization and urges the adoption of a rational and creative approach to the study and solution of the problems of the Jewish people.

THE MEANING OF ROSH HASHONAH IN THESE DAYS

By RABBI LOUIS HAMMER

SOON we shall be observing Rosh Hashonah, the Jewish New Year. It is the 5700th year of the Jewish calendar counting from the Creation of the World as described in Genesis. *Hayom Harath elom*, "today the world was conceived," so one of the prayers reminds us.

The Jewish New Year, Rosh Hashonah, is not like our secular New Year either in form or substance. The New Year which we usher in every January 1st is a period of revelry. Rosh Hashonah, on the other hand, is a period of solemn contemplation, of soul searching, of fervent prayer, of repentance and of religious regeneration.

The symbol of Rosh Hashonah is the Shofar, the ram's horn. It recalls to mind the attempted sacrifice of Isaac at the Divine behest and the ultimate substitution of the ram for Isaac on the altar at Mt. Moriah. It therefore calls to mind a severe test to which the first Jewish child was submitted. By association of ideas it reminds the Jew also of the numerous Akedahs (sacrifices) to which the first of our ancestors were subjected—not by the Almighty, but by cruel and heartless men.

But it is a mistake to think that Rosh Hashonah is merely a sad or solemn day. It is also a holiday, a day of rejoicing. Ezia enjoined his contemporaries to sing and rejoice and eat and drink. The shofar, as one of our Talmudic sages observes, is not only a symbol that inspires fear and trembling, but one that is associated with very happy events. The shofar was sounded at the Revelation at Sinai, which transformed the Jewish people from a horde of slaves to a "Kingdom of Priests and a Holy Nation," and it was sounded at the Fall of Jericho. It predicted that when the day of the Messianic era comes, that great day when mankind will be liberated in body and spirit and reach the long dreamed-of Utopian state, the shofar-blast will herald it too.

The shofar, etymologically speaking, is derived from the root "shaapare," which means to make more beautiful. Its sound is a call to the Jew to forget the materialism in which he is engrossed the year round and to think of the better and finer things of life.

It is a challenge to him to improve the world, to make it a finer and better place to live in.

What does the Jew pray for on this solemn and sacred day? He prays for life of course as the first essential. He prays for national honor and glory, not that gained on the battlefield, but the honor that comes from spiritual triumphs. He prays that all mankind, irrespective of racial or religious differences, may recognize the sovereignty of God, and that they may unite to do His will wholeheartedly. He prays that the rule of arrogance may be eliminated and that in its stead may come the rule of the one and only God whose throne is established on pillars of justice and righteousness.

Very interesting is the Musaf, or the additional and last part of the service. It is built around the ceremonies of the blowing of the shofar. Three times the shofar is blown and three times the following prayer is recited, "Today the world was conceived, today He causes all creatures to stand in judgment. We are either as children or slaves, we are depending upon Thee to be gracious unto us and render a true and just judgment which shall be as pure as light."

This prayer is followed by another short devotion which asks that our meditations be acceptable. This prayer is recited three times, and each time it ends differently. The first time it says "the order of our Malchioth." The second time it concludes "the order of our Zichionoth," and the third time, the order of our "Shofroth." Thus we say that the Musaf is divided into three parts: *Malchioth*, *Zichionoth* and *Shofroth*.

This threefold division is significant, for it gives us in three words the ideals that form the sum total of Jewish ideology. The first ideal is *Malchioth*, which means rule by Kingdom. In these prayers the hope is expressed that the Kingdom of God may soon be established on earth, that justice and righteousness will prevail, and that all mankind will live in peace and harmony and form one great brotherhood.

Zichionoth means memories, and

in these prayers the Jew delves into the past and draws inspiration for the severe struggle which he must face in order to establish the Kingdom of Heaven on earth.

In the last part, *Shofroth*, the Jew soars on the wings of the spirit into the future and pictures an ideal Utopia such as the prophets conceived, when the lion shall lie down with the lamb and when peace, good-will and amity among all the nations of the world shall be established.

Thus we see that the ideal which is uppermost in the mind of the Jews and for which he fervently prays, is the establishment of the Kingdom of Heaven on earth. He hopes to accomplish this by recalling the triumphs of the past. He remembers that always in the face of danger the Almighty came to his rescue and saved him even as he saved Isaac on the altar. What gives the Jew the ability to survive his tragic present and to realize the great goal of "Malchuth Shomayim" (Kingdom of Heaven on earth) is his ability to forget the present and its tragedy and project himself into an ideal World of Tomorrow. The Jew dreams with his prophets of the *Acharith Hayamin*, the state which is to come.

Truly it has been said that the Jew knows of no present. He knows only of a past and future. Even in our Hebrew grammar there is no present of the verb. There is past and future. The present has to be expressed in a roundabout participation phrase. When the Jew wants to say "I am walking" he says "I am the walking one." There is no present for the Jew. The present is always dark and drab, replete with tragedy at every turn, which he attempts to forget. The Jew survived because the inspiration of the past gave him courage and the vision of the future gave him hope. He became a *Baal Hachalomoth*, a dreamer that forgets his present plight and sees only the glories of the past and the greater glories of the future.

What a timely and beautiful message the prayers of Rosh Hashonah bring to us in this hour of Jewish sui-

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Where These Fancy Names Came From

By CURTIS ADLER

IN the eighteenth century Emperor Joseph II issued an edict requiring all the Israelites throughout Germany and Austria to assume surnames for their better identification. Before that time, they had personal names only, like Moses, Aaron, Joseph, Isaac and Samuel. That was a sufficient tag for a people which had been scattered all over the world and compelled to wander from place to place in search of home and livelihood. As these people lacked substantial possessions to hand down to their heirs, surnames were little necessary. The things they owned were easily passed from hand to hand. Nevertheless, as family names became the vogue, they were ordered to be given to the Jews so as to enroll them among the populace.

Emperor Joseph appointed special deputies to handle this important function, which turned out to be a great harvest for these bureaucrats. They were hard-headed officials in whose hands lay the naming of applicants for better or worse. Fancy was their mentor, and whim their conscience. Those assigned to the task did a profitable business, for no cost was spared by self-respecting individuals to avoid the stigma of an ill-meaning designation. However, abuse and indignities were suffered by those poor unfortunates who hadn't the hard cash with which to pay for their names.

Some of the wealthier and more resolute Jews with vivid imagination resisted the insults from these arbitrary officials with whom misnaming was an innate delight. They did this by compensating the commissioners as they requested. In such cases, names more closely approximated the inclinations and character of their bearers. Some of them, typifying great liking for the out-of-doors, and evoking the idea of hill and valley, were: "Apfelbaum" (apple - tree); "Lilienthal" (vale of lilies); "Rosenthal" (rose-valley); "Blumenthal" (flower-valley) and "Veilchenduft" (violet-fragrance).

Other monikers which were conferred represented the notion of useful articles such as "Rothschild" (red-shield) and "Silverrad" (silver-wheel). A few of the beautiful names with which Prussia and Austria glorified the ancient race were drawn from mineral life: "Rubinstein" (ruby);

"Edelstein" (precious stone); "Goldstein" (gold-stone) and several others, identified with the mental image of wishing stones.

The greater number, who were in no position to bargain with the officials of nomenclature, were forced to take whatever bones were thrown them. Since they lacked shekels for bribing, they were fitted with marks of identification which expressed nothing but the official's scorn, disparagement and vituperation. The procuring of his label was no less a purchase than any other purchase, for the buyer got no more than he paid for.

The official namer, we are told, had a technique of his own in sizing up his customer. He first looked at the person before him, inquiringly, then at his list, before deciding on an appropriate name. Thus, the names "Kohlkopf" (cabbage-head) and "Eselkaupt" (donkey-head) were forced upon two applicants to stamp one as a dunce and to caricature the other's resemblance to the beast of burden. There were two other types of applicants who bore the brunt of the official's venom; among common names were "Kanalgeruch" (canal-smell) and "Teufel" (devil), suggesting horror and disgust. Dislike of unpleasant human conditions was evidenced by "Bettelarm" (destitute) and "Durst" (thirst).

In addition, the official namer conferred designations which he thought typified the inherently ugly traits of several name-seekers, such as: "Fresser" (glutton); "Galgenvogel" (gal-lows-bird); "Geldschrank" (money-chest); "Rindkopf" (cow-head); "Karfunkel" (carbuncle) — the last tag agreeing with the official's idea of a pain in the neck.

It is related that after this factory output of names, in Tarnopol, Austria-Hungary, a student was introduced to two Jewish girls, one Sara "Groberklotz" (homely-log) and the other Rebecca "Kuessenich" (kiss me).

There are misnamings which, though they are associated with sweet connotations, exist to this day, such as: "Sussman" (sweet-man) and "Suss-

kind" (sweet-child), both plentiful in England and America. These are variations of names that were conferred in the eighteenth century in the German-Austrian Empire in a spirit of scorn, for example: "Zuckersuess" (sugar-sweet); "Zweibelsuess" (onion-sweet) and "Suesserman" (sweet-man).

A pretty blue eyed student of Krakau, Poland, was called Miss "Himmelblau" (sky-blue) and a young man ambitious to support himself and his aged mother was named Ernst "Profitlich" (profit-like), while a third earned the new tag Aaron "Zentnerschwer" (hundred-weight). It is recorded that the official namer branded one "Pulverbestandteil" (gun-powder particle) to express his contempt and show that the recipient was worth no more than a shot of gun-powder. The *sobriquet* "Temperaturwechsel" (change of temperature) was assigned to a young dancer, who, trying to avoid the official's mockery, anxiously pleaded for a better surname.

A colloquy ensued when Ephraim arrived at the naming mart. "What's your name?" asked the deputy. "Ich weiss net, rothen Sie's" ("I don't know, guess it"), responded Ephraim. "Nun so wollen wir schreiben," ("then so we shall write"), answered the official, "Ephraim Rothensies" ("Ephraim Guess-it").

Two friends who had called for name giving later met outside. One had received the appellation "Weisheit" (wisdom) and the other "Schweisshund" (bold-hound). Weissheit expressed surprise at his friend's ugly name. "Why didn't you do what I told you?" he inquired. "Gott im Himmel," said "Schweisshund," "I paid half my fortune to get the 'w' into the name to avoid being called a dirty dog."

This naming industry was so rigidly handled that certain monikers were unobtainable altogether, as they were reserved for the elite, for Germans only. They were names like "Waffenmacher" (munition-maker) or "Kriegsheld" (war-hero), reminiscent of the sanctity of the soldier and everything pertaining to him.

(Continued on page 29)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE Italian government has been discussing with prominent Jewish leaders the possibility of settling Jews in Ethiopia. A preliminary project designed to establish five villages there which would accommodate 15,000 settlers is said to be in the hands of the government.

• • •

Investigation conducted under the auspices of the World Jewish Congress have disclosed that both the highly industrialized and the small and undeveloped countries have been reaping benefit through enterprises established in those countries by refugees. In France, about 10,000 persons have been given employment in enterprises founded by refugees; in Belgium, 3,000 persons; in England, 15,000 persons; and in Holland, 10,000 persons. These enterprises include many new industries.

• • •

Because of the international political crisis, the World Zionist Congress abruptly cut short its session at Geneva. Although the Congress vehemently protested against the recent British White Paper, which proposed Arab dominance in Palestine, and against the curtailment of Jewish immigration to Palestine, nevertheless the delegates stoutly pledged their loyalty and aid to Great Britain in the event of war.

DESPITE THE MUFTI

Warned by an Arab villager, a party of Jews traveling from the settlement of Kfar Menachem to Tel Aviv were able to escape a death trap laid on the route by Arab terrorists. Many other incidents have occurred which manifest an increasing tendency on the part of Arabs to cultivate friendship with the Jews.

The Congress resolved to establish a committee to study relations between the Jews and Arabs in the political, social and economic fields with a view to ascertaining the possibilities of co-operation between the two groups.

The sessions of the Congress were hostilely reported by the Nazi press in Germany. The *Voelkischer Beobachter*, the principal Nazi organ, accused

the Zionists of seeking to exterminate the Arabs in Palestine in order to maintain British supremacy in the Near East, and assured the Arabs that Germany would morally and politically support them in their struggle against the Jews and Great Britain.

• • •

It is officially reported that 99,672 Jews have left Austria since March, 1938. This number is exclusive of half and quarter Jews as well as of Jews who were helped to leave Austria by private persons. Of these emigrants,

ONE SYNAGOGUE LEFT IN VIENNA

As a result of Nazi depredations only one synagogue survives in Vienna. All sacred articles have been removed from it, and it has been converted into an office for the control of Jewish property.

20,677 have gone to North America, principally to the United States, 6,321 to South America, 2,404 to Central America, 6,194 to Palestine, 6,560 to South Africa, and 1,498 to Australia.

• • •

Shanghai, which had remained the last unrestricted place of refuge for the Jews, has now closed its doors to refugees from Europe. It has been estimated that 12,000 refugees are at present in that city.

• • •

An application by a Jewish parent for permission to change his son's first name from Isaac to Ignacio on the ground that the Biblical name exposed the youth to anti-Semitism was denied by a civil court in Buenos Aires. The court declared that the granting of the request would be an admission that Argentina was anti-Semitic. The court recommended that the facts in the case should be investigated by the authorities at the college where the youth is a student, since complaint had been made that instructors there had condoned anti-Semitic activities.

• • •

The Poles have been disregarding the propaganda and libels against the Jews circulated by anti-Semites. The Polish Government recently arrested

a number of Nazi agents and other anti-Jewish agitators who falsely spread rumors that the Jews were responsible for the scarcity of silver coin in the country. The standing of the Jews has been favorably enhanced by the circumstance that no Jewish name appeared in the latest lists of persons convicted of committing crimes against the state. A League for Combating Anti-Semitism has been formed in Warsaw by Professor Michalowicz, and a conference has been projected by a number of Polish intellectuals for the purpose of defending the Jews. The Polish Jews have been very active in volunteering to aid in the defense of the country.

• • •

An extensive educational campaign against unscientific teaching of racial problems in the schools in this country is to be undertaken by the American Committee for Democracy and Intellectual Freedom. Professor Franz Boas, of Columbia University, Chairman of the Committee, stated that of 166 school text books examined 66% misused the concept "race" and 20% taught the Nazi doctrine of racial superiority.

• • •

The Joint Committee for Youth Affairs in Jerusalem, in collaboration with its branches in English-speaking countries, has planned a course which

(Continued on page 30)

PALESTINE PAVILION NEEDS MONEY

Because the Palestine Pavilion at the New York World's Fair is in urgent financial need, strong efforts are being made throughout the country to establish a Maintenance Fund for it. In endorsing the campaign to raise this fund, Dr. Chaim Weizmann, president of the Jewish Agency for Palestine and of the World's Zionist Organization, declared that "the thorough understanding by the American public of the true social, cultural and political aims of Zionism has never been more needed than today. In the Palestine Pavilion these aims receive clearer expression than in any other Zionist project outside of Palestine."

ROSH HASHONAH GREETINGS

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives



MR. and MRS.
LOUIS BRENNER
HARRIMAN, NEW YORK



Extend their best wishes for the New Year
to all the members of the Center,
their relatives and friends

A Happy New Year

— from —

RATNER'S DAIRY
138 DELANCEY STREET
New York City



MAX ZANEL

JACOB HARMATZ

LOUIS ZANKEL

Greetings

JUST as the ties of friendship are strengthened at this Holiday Season . . . so may our business associations grow in mutual accord and confidence . . .

Wishing you the best of everything for the New Year.

MR. and MRS.
PHILLIP BRENNER

ORIGINAL
BRENNER BROS.
60 DIVISION STREET, N. Y.
OUR ONLY STORE

Mr. and Mrs. BENJAMIN J. KLINE
1354 PRESIDENT STREET



Extend to the officers and members of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their best wishes for a Happy and Healthy New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

MR. and MRS.

SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

HARRY MARCUS

Manager of Sears Roebuck & Company

Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Direc-
tors and the entire membership of the
Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the
Jewish community in general their sin-
cere wishes for a very Happy and
Prosperous New Year

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. and MRS.
MAX GOLDSTEIN
334 New York Avenue

extend greetings for the New Year to their
friends, relatives and to the Jewish
community in general

MR. and MRS.
DAVID GOODSTEIN
1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.
MORRIS W. HAFT
AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.
LOUIS HALPERIN
1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
NATHAN HALPERIN
748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
SAMUEL KATZ

1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
LEIB LURIE

AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ

AND ALVIN

Extend best wishes for the
New Year

MR. and MRS.
LOUIS PARNES

41 Eastern Parkway

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
I. JEROME RIKER

extend their best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
JACOB EISENBERG

1015 Washington Avenue

extend to their relatives and friends
Happy Greetings for the New Year

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.
MORTY SILVERSTEIN

115 East 21st Street

New Year Greetings to our friends
and all Israel

MR. and MRS.
JACOB A. FORTUNOFF
AND SONS

770 St. Marks Avenue

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New Year
to all their friends and relatives

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY

1503 President Street

Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway

extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

MR. and MRS.
BENJAMIN BROWN

1045 St. Johns Place

wish their relatives and friends a
Happy New Year

MR. and MRS.
OSCAR S. KURSHAN
GLADYS and JEROME

583 Crown Street

wish you a Happy New Year

MR. and MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
MORRIS DLUGASCH

1304 President Street

wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
HENRY HOLTZMANN

1049 Park Avenue

extend best wishes for the New Year
to all their relatives and friends

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

DR. JOSEPH FELDMAN
668 Eastern Parkway

extends his New Year Greetings to all
his friends, to the members, officers
and faculty of the Crown Heights
Yeshiva and the Brooklyn Jewish
Center

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER

41 Eastern Parkway

extends to his relatives and friends his
best wishes for the New Year

NEW YEAR GREETINGS
from

MR. and MRS.

MILTON J. GOELL

347 New York Avenue

MR. and MRS.
MAX GOLDBERG

410 Eastern Parkway

extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY

9 Prospect Park West

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
MAX FABRIKANT

640 Empire Boulevard

extend good wishes for the New Year
to all their relatives and friends

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
SOLOMON GOODMAN
AND SON

596 Montgomery Street

Extend New Year Greetings to all their
relatives and friends

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL GREENBLATT

770 St. Marks Avenue

extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA and RAYMOND

1387 Carroll Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HYMAN ABRAMS

404 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
MORRIS BERGMANN

1030 Park Place

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. and MRS.
LOUIS DILBERT

extend best wishes for the New Year
to their friends and relatives

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

extend their New Year Greetings
to friends and relatives

MR. and MRS.
CHARLES FINE
763 Eastern Parkway

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
HARRY A. FREEDMAN
135 Eastern Parkway

extend to their friends and relatives
their best wishes for a Happy
New Year

DR. and MRS.
R. FINKELSTEIN
AND FAMILY
576 Eastern Parkway

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
MARTIN M. GOLDMAN
763 Eastern Parkway

wish their relatives and friends a
very Happy New Year

MR. and MRS.
A. GOTTLIEB
1601 Carroll Street

extend New Year Greetings to all their
friends and relatives

MR. and MRS.
DAVID HALPERN
789 St. Marks Avenue

A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ
25 Eastern Parkway

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES
12 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

Mr. BENJAMIN KAPLAN
1632 Carroll Street

wishes his friends and relatives a
happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY
45 East 30th Street
New York City

wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS
706 Eastern Parkway

extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
ISADOR LOWENFELD
AND SONS
258 Sullivan Place

extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN
543 Crown Street

wish their relatives and friends a
Happy and Prosperous New Year

Mr. CHARLES PERMAN

extends New Year Greetings to all his
relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN
1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
ISIDORE POLIVNICK
395 Crown St., Brooklyn

Extend New Year's greetings to all
their relatives and friends.

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL
AND FAMILY
1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY
693 Montgomery Street

extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
M. D. WENDER
AND FAMILY
1191 Carroll Street

wish you a Happy New Year

MR. and MRS.
I. WIENER
AND FAMILY
68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN
240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY
550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

BROOKLYN JEWISH CENTER ACTIVITIES

GREETINGS TO THE MEMBERSHIP

FROM OUR RABBI

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

FROM THE OFFICERS

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*
Emanuel Greenberg, *Vice-Pres.*
Hyman Aaron, *Vice-President*
Max Herzfeld, *Secretary*
Moses Ginsberg, *Treasurer*

FROM THE SISTERHOOD

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Albert Witty, *President*
Mrs. I. Wiener, *Secretary*

FROM THE ADMINISTRATIVE DIRECTOR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,
Administrative Director

INSTITUTE OF JEWISH STUDIES FOR ADULTS TO BEGIN OCT. 10th

The seventh season of our Institute of Jewish Studies for Adults will hold its formal opening on Tuesday evening, October 10th in the dining hall of our Center. Rabbi Levinthal will speak to the students and registration both of old and new students will take place that evening. A bulletin announcing the courses to be open this year and the teaching staff will soon be mailed to all members and others interested in the work of the Institute.

We are happy to report that hundreds of men and women have availed themselves of the fine opportunities which our Institute offers to get good instruction in the rich intellectual treasures of our people.

A special innovation of the Institute this year will be the offering of a num-

ber of courses which will be given in the daytime, either in the morning or afternoon to accommodate those people who are free in the daytime and cannot attend the evening courses. We trust that many of the members will inquire at our Center office for further details of these courses.

FINAL CALL FOR HOLIDAY SEATS

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

ROSH HASHONAH SERVICES

The services for Rosh Hashonah will be held on Wednesday and Thursday evenings, Sept. 13th and 14th at 6:45 o'clock and on Thursday and Friday mornings, Sept. 14th and 15th, at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on the subject, "Wherefore is the World Destroyed." The subject of the second day's sermon is "As in the Days of Noah." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. M. Locke. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Friday evening, September 22nd at 6:45. Rabbi Levinthal will preach on the subject, "A Dormant or an Awakened Israel?" The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Saturday morning, the subject of Dr. Levinthal's sermon will be "The Challenge to the Jewish Youth of today." Yizkor services will be held on Saturday morning at 11 o'clock. The sermon will be preached immediately after this service.

CHILDREN'S CONGREGATION

The Children's Congregation will resume its services on Saturday morning, September 9th, at 9:30. The congregation is composed of children of our schools as well as other children outside of the Center. Services are held on the Sabbath and on holidays under the supervision of the Hebrew School faculty. We urge all parents to encourage their children—boys and girls alike—to attend the services in the Children's Congregation regularly.

NEW UNIFORM PRAYER BOOK TO BE IN USE AT HOLY DAY SERVICES

The members of the Center who will worship with us during the coming High Holy Days will be happy to learn that this year for the first time we shall use a uniform Machzor or prayer book that was just recently published. This prayer book has been edited by Rabbi Morris Silverman of Hartford, Conn. with the cooperation of many of the leading rabbis of this country. What will make this Machzor especially attractive to the intelligent worshiper, are the many fine historical notes and explanations that precede most of the important prayers and also the very fine selection of Readings and responsive Readings in English which will be recited during the services.

Rabbi Levinthal and the Board of Trustees, as well as the Service Committee feel hopeful that this new uniform prayer book will add much to beautify our Holy Day services.

CONSECRATION CLASS TO BE FORMED SUNDAY, SEPT. 24th

On Sunday morning, September 24th, at 10:30 o'clock, this year's Consecration Class will formally be organized. All girls who wish to register for this group should please meet in the Ladies Social Room promptly at 10:30 o'clock. The class this year again will be in charge of Mrs. Helen Levinthal Lyons. For information as to the requirements for admission to this group parents are urged to see either Rabbi Levinthal or the school secretary, Miss Grayzel, in the school office any day in the week except the Sabbath.

SUNDAY SCHOOL TO OPEN SEPTEMBER 24th

The Center Sunday School will open for this season's work on Sunday morning, September 24th, the day following Yom Kippur, at 10 o'clock. All former pupils are asked to meet in the Beth Hamedrash where they will be assigned to their regular teachers and classes.

Rabbi Mordecai Lewittes, the principal of the school, together with our Rabbi, has instituted many new plans for the improvement of our religious school and we hope that this year's registration will be greatly increased.

New pupils will also be enrolled that Sunday morning. Sunday School is open to all children in this community. There is no tuition fee for children of members and only a fee of \$10 for the entire year for children of non-members.

LATE FRIDAY NIGHT LECTURE SER- VICES TO BE RESUMED OCT. 20th

The late Friday night lecture services for the coming season will begin on Friday night, October 20th. Rabbi Levinthal has prepared a number of important themes which he will discuss with the congregation during the coming season. We are confident that the members of the Center will cooperate with those in charge to make this season's lecture services even more successful than they were in the past.

HEBREW SCHOOL

The Hebrew School of the Center which meets in the afternoons is recognized as one of the best schools in the city for training in the Hebrew language and religion. We are now accepting registration for the Fall term. Parents are advised to register their children with the least possible delay. For further details regarding hours of instruction, tuition fees, etc. please telephone to Miss Grayzel, secretary of the Hebrew School (Pres. 4-1400.)

PERSONALS

Mrs. Helen Levinthal Lyons, the daughter of Rabbi and Mrs. Levinthal, who recently graduated from the Jewish Institute of Religion, will occupy the pulpit of Temple Bnai Sholom at 9th Street and 7th Avenue, Brooklyn, the coming Holy Days.

It is a significant coincidence that this is the same pulpit which Rabbi Levinthal first occupied in Brooklyn when he graduated as Rabbi in 1910.

SABBATH SERVICES

Kindling of candles at 7:07 o'clock.
Friday evening services at 6:15 and 7:00.

Sabbath services, Parsha Haazinu, will commence at 8:45 A. M.
Mincha services at 6:00 P.M.
Miriv services at 7:15 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 7 o'clock.

ENGLISH TRANSLATION OF TAL- MUD PRESENTED TO CENTER LIBRARY

Rabbi Levinthal is very happy to announce that in answer to his appeal in the June issue of the Center *Review* for a gift of the new English translation made by the Soncino Press in London of the Talmud, such gift has been received. Mr. and Mrs. Samuel S. Weisberg have presented the last two groups of tractates consisting of sixteen volumes of that beautiful Talmud edition. The gift of one set was made in memory of Mr. Weisberg's parents, and the gift of the other was made in memory of Mrs. Weisberg's parents. The Rabbi and the Library Committee are sincerely grateful to Mr. and Mrs. Weisberg for this gracious response to our appeal. This set will give an opportunity to many readers to get an appreciation of the beauty and richness of the teachings of our Talmud.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

LIBRARY GIFT

Rabbi and Mrs. Levinthal have presented to the Center Library a number of valuable books in Hebrew, English, and Yiddish in honor of their daughter Helen's marriage to Mr. Lester Lyons and also her recent graduation from the Jewish Institute of Religion, and in honor of their son Lazar's graduation from the Harvard Law School.

IN MEMORIAM

We regretfully announce the passing on Saturday, September 2nd, of our member

Mrs. Sarra Kirsh

of 2323 Avenue J.

To the bereaved family the Brooklyn Jewish Center extends its heartfelt sympathy.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cohen, Max

Butcher Married
Res. 757 Empire Blvd.
Bus. 251 Schenectady Ave.

DeBare, Joseph

Stationery Married
Res. 796 Eastern Parkway
Bus. 299 Kingston Ave.

*Proposed by Robert Eisenberg
and H. L. Brainson*

Glickman, Charles H.

Counsellor-at-Law Married
Res. 135 E. 92nd St.
Bus. 130 Clinton St.

*Proposed by James J. Richman
and Isaac Sorgen*

Gold, Sidney A.

Lawyer Unmarried
Res. 202 Rogers Ave.
Bus. 60 Wall St.

Gribetz, Morris

Linings Married
Res. 349 Crown St.
Bus. 352 Roebling St.
*Proposed by Louis J. Gribetz
and Abe Gribetz*

Grossman, Morris

Contractor Married
Res. 154 Avenue P
Bus. 3400 Tilden Ave.
*Proposed by Hyman Aaron
and Joseph Goldberg*

Hoffman, I.

House Dresses Married
Res. 657 Montgomery St.
Bus. 1 Carlton Ave.
Proposed by Joseph Goldberg

Horowitz, H. G.

Paper and Twine Unmarried
Res. 281 Crown St.
Bus. 532 St. Marks Ave.

Kapchuk, Meyer

Fruit and Vegetables Unmarried
Res. 269 Troy Ave.
Bus. 64 Belmont Ave.
Proposed by Joe Prince

Kirschenbaum, Albert B.

Mortician Unmarried
Res. 127 Van Buren St.
Bus. 345 Throop Ave.
Proposed by Joseph Goldstein

Kraner, Ira T.

Married
Res. 480 Eastern Parkway
*Proposed by Meyer A. Rosen
and Joseph Goldberg*

Levine, Albert B.

Coal Married
Res. 288 Crown St.

Bus. 132 North St.

Proposed by Aaron Gottlieb

Olch, Barney

Salesman Married
Res. 1177 72nd St.
Bus. 290 Vernon Ave.

Proposed by Hyman Aaron

Orlick, Elsie

Medical Social Worker
Res. 1570 Eastern Parkway
Brooklyn's Women Hospital

Prigal, Harry

Printer Married
Bus. 4 Washington Place
Res. 1348 E. 10th St.
Proposed by Joseph Goldberg

Prince, Joseph

Mfg. Ladies Hand Bags Married
Res. 1730 Carroll St.
Bus. 14 E. 33rd St.

Richman, James J.

Attorney Unmarried
Res. 50 E. 10th St., N. Y.
Bus. 130 Clinton St.
Proposed by Isaac D. Sorgen

Seiden, Herbert

Dresses Unmarried
Res. 1581 President St.
Bus. 150 Church St.

Simonson, Solomon

Teacher Unmarried
Res. 1414 Lincoln Place
Bus. Bedford Ave. and Ave. H.

Storch, Harold Irving

Law Student Unmarried
Res. 1403 Carroll St.
Proposed by Judge Emanuel Greenberg

Storch, Max

Cut Stone Contractor Married
Res. 1403 Carroll St.
Bus. 1539 Troy Ave.
Proposed by Judge Emanuel Greenberg

Strauss, Sidney

Public Warehouse Unmarried
Res. 332 Rogers Ave.
Bus. 601 W. 26th St.
Proposed by Murry Husid

The following have applied for reinstatement in the Brooklyn Jewish Center:

Feldman, George

Lawyer Unmarried
Res. 216 Rogers Ave.

Meyer, Benjamin M.

Accountant Married
Res. 455 Crown St.
*Proposed by David J. Karlin
and Samuel Reich*

EXPRESSIONS OF CONDOLENCE

We extend our sincere expressions of sympathy and condolence to:

Mrs. Moses Ginsberg of 1295 President Street upon the death of her brother, Mr. Leo Helfgott on August 25th.

Mrs. Louis Glaubman of 410 New York Avenue on the passing of her mother on July 4th.

ACKNOWLEDGMENT OF GIFTS

We are grateful to the following for their contributions:

Library

Harry Bluestone
Judith Brod
Dr. R. Finkelstein
Mrs. Rose Fleishman
Milton J. Goell
Dr. M. Higger
Meyer Nemerov
Louis Parnes
Meyer Rogoff
Frank Schaeffer
Mr. and Mrs. Samuel Goldberg

Taleisim

I. Levingson in honor of the birth of a granddaughter, Mina R. Katz.

CONGRATULATIONS

We extend our hearty congratulations and best wishes to:

Mr. and Mrs. Jacob Greenstein of 936 St. Marks Avenue on the engagement of their son, Barnett J. to Miss Ida Rubin of Sunnyside, L. I.

YOUNG FOLKS LEAGUE DANCE

The Young Folks League will hold their first get-together dance on Yom Kippur night, September 23rd. There will be refreshments and dancing to the music of a popular swing orchestra. Admission 50c; members and friends are cordially invited.

GYMNASIUM AND BATHS SCHEDULE

The Gymnasium and Baths Department will be open on Wednesday, September 13th for women from 10 a.m. to 1 p.m. and for men from 1 p.m. to 4 p.m. and will remain closed on both days of Rosh Hashonah, Thursday and Friday, September 14th and 15th. The department will open for men on Saturday, September 16th, at 8 p.m.

A MESSAGE OF IMPORTANCE

An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information,



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Building

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4 Rooms (2 baths)
6 Rooms (2 baths)
Ground Floor — 2 entrances
Ideal for Doctor

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PARKLANE GARDENS
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NOW AVAILABLE
AN EXCELLENT UNABRIDGED
ENGLISH TRANSLATION OF

**THE TALMUD
and MIDRASH**

with introduction, notes,
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CENTER FORUM

Meetings held every Monday evening,
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Season's First Lecture
MONDAY, OCTOBER 23rd

Speaker

DR. WILL DURANT

Famous Historian, Lecturer and
Philosopher. Author of "The Story
of Philosophy," "Transition,"
"Mansions of Philosophy," Etc.

URGE YOUR FRIENDS TO JOIN THE CENTER MEMBERSHIP

Most of the members of the Center
regard it a privilege to be affiliated
with one of the leading Jewish insti-
tutions in the country. Extend this pri-
vilege to your friends and enroll them
as members of the Center and thus
give them an opportunity to enjoy the
fine facilities of the institution and to
participate in its numerous activities.

The rates are moderate:

\$50 per year per family

**\$37.50 per year for unmar-
ried members.**

\$25.00 per year for girls.

Membership in the Center entitles
you to enjoy the many activities of the
institution — religious, educational, so-
cial and recreational.

Perpetuate the Memory of YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

in the

Synagogue of the Center

All memorial tablets ordered now will
be erected in time for the Yizkor ser-
vices to be held on Yom Kippur. Please
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additional information.

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THE MEANING OF ROSH HASHONAH IN THESE DAYS

(Continued from page 9)

fering. All through these centuries the Jew has been hounded and persecuted. Particularly since his exile more than 1800 years ago, his life has been a great national tragedy. It presents a long series of persecutions, inquisitions and expulsions. The symbol of the Jew in *Goluth* has been the wanderer's staff and beggar's bag. Through centuries he has wandered, fertilizing every land with his tears and blood, benefiting all and yet despised by all. The last two decades have seen a new ray of hope. A new goal was held up the Jew reading *G'ulah* — redemption. It seemed that Israel at last was to return to his homeland, the land of prophet and sage. Alas! Once again his hopes have been blasted and his fondest expectations destroyed. A White Paper issued by a supposedly great humanitarian democracy has shattered Jewish hopes. Once again the present is dark and bleak, but we do not despair. We draw inspiration and courage from the past and hope and solace from the

future. The idea future may be far removed, but come it must and come it will, so Israel the Dreamer firmly believes. Darkness and chaos may obscure our horizon, but the Divine fiat, "Let there be light," causes darkness to disperse, chaos to give way to creativeness, and results in a world of which the Almighty says *Ki Too*, "that it is good."

Let us hope that once more the chaos of the present will give way before the creative principles, and that the darkness will be dispelled. Let us march forward courageously with our banner upon which is inscribed *Yehi Ohi*, "let there be light."

THE 21st ZIONIST CONGRESS

(Continued from page 6)

the divided and shattered Jewish groups of the Diaspora one voice speaking for the unified soul of those groups, and in that voice pledged itself

to the same indestructible purpose that has survived the holocausts of past centuries. Unlike the rulers and the parliaments of Europe which surrounded it, Congress concerned itself with the problem of construction and not with the ways and means of destruction. It opened on a note of clear-cut purpose and it closed on the same note, *Nezach Yisroel Lo Yishaker* — the eternity of Israel will not be denied.

ADVANCE NOTICE

Annual Concert

at the

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Sunday Evening, Dec. 10th

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J. L. HOROWITZ, founder of Mizrach Wine Co., announces to his friends and patrons that he has purchased the Monterey Wine Company plant.

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Request these brands from your dealer, or directly from us.

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J. L. HOROWITZ, Pres.

151 WEST 19th STREET

(CHelsea 3-4828)

NEW YORK

WHERE THESE FANCY NAMES CAME FROM

(Continued from page 10)

These episodes picturing past events are closely linked to abuses prevailing in Germany today, where we have government compulsion of certain names, the omission of names of famous men, and the destruction of monuments bearing outlawed names. The government has also condemned the churches' preference for Saint-names.

Under compulsion, the Abners, Jonathans and Abigails, so named in Germany after January 1st, 1939, will by those names automatically be known as Jews. Even the American "Bud" is on the list. Since Aryans are forbidden to use such names, Denny never more will call to mind a red-haired Irishman to the average Nazi, but rather a Jew. Dan and Gideon also are outside the Aryan pale. Uriel, an archangel, henceforth will be a name-sake only of Jews. Male names include Ahasver — name of the legendary "Wandering Jew"—Abimelech, Awigdor, Zephania and Tefele. Female names include Jezebel, Jedidja, Chinke and Jachewad.

Name omissions in the field of science, literature and music concern such famous men as Albert Einstein, Thomas Mann, Felix Mendelssohn and others. And this the German Government condones on the theory that science, music and the arts are peaceful pursuits and not worthy of mention by a people of blood and iron. For similar reasons their books and those of many other renowned scholars have been burned.

Street signs have been removed from eighty Vienna streets named for Jews, as well as statuary and other commemorations of once-honored Israelites. Among those whose memory was eradicated are Joseph Sonnenfels, who was responsible for the abolition of torture as a method of police investigation, and Siegfried Marcus, Austrian automobile inventor. A bust of a member of the Rothschild banking family was removed from a Vienna railroad station.

No more is the name of Heinrich Heine, recognized as one of the greatest lyricists, carved upon the tablet at his birth-place in Dusseldorf on the Rhine. According to Government Decree, his poem "Die Lorelei" was written by an author without a name. Other great Jewish works and masterpieces that live, whether physically destroyed or not, must remain anonymous for the same reason.

In vain, perhaps, the reader gropes for an explanation. "What," he seems to exclaim, "is the German Government's objective, and whither are these incidents leading?" The answer to this query, curiously enough, comes from the Government itself, through its spokesman and leader for German Kultur, Alfred Rosenberg, who in his *Journal* says in part:

"Christian churches have been responsible for the estrangement of personal German names, and the vigor of free German names weakens more and more. German names have been for the most part made into Saint-names whereby they take on a foreign church meaning and are thus used as tools of the church. The church almost alone produces this foreign name-supply at least up to the 18th century. Up to the year 1000, the Bible mentions foreign names such as Abraham, David, Joseph, Isaac, Samuel and Salomo. Three Bishops of the Konstanz are named Salomo. Of 56 ecclesiasts with foreign names, no less than 31 have the name Johannes, which signifies a gift of God. Almost all foreign names in Germany originate from the Bible or are names of Catholic Saints. Church influence in the city of Cologne accounts for over 80 per cent of names and half of these are holy names. Under the authority of the church, German names are in great ruins. It is noticeable that component name-parts of men as well as women lack the notion of war and battle."

So, history is on the rampage again. Germany's name factories are grinding full blast, as they did in olden days, secure in their function that to undermine religion they must first extinguish its instrumentality—the Name. (Reprinted from *Better English*)

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JEWISH EVENTS REVIEWED

(Continued from page 11)

will enable a selected group of youths from the United States and Great Britain to spend a year in Palestine studying the country from all angles and gaining an intelligent perspective concerning that country and Zionist problems. Fellowships will be available to members of Jewish organizations between the ages of 18 and 30 years.

JEWS TAKE TO THE LAND IN RUSSIA

Emigration of Jews from towns to villages in Russia is steadily increasing. More than 50,000 Jews have recently left the industrial cities of Kieff and Odessa to settle in agricultural territory. This shifting of residence is attributed to the prospects of making a better living on the land. The Jews have proved to be good agricultural workers and have declared their satisfaction with their new mode of living.

The Hebrew University in Palestine has issued, and widely circulated in neighboring Arab countries, a pamphlet in Arabic which describes its history and development and the research and teaching work conducted by its faculty.

The Jewish Marine League of Paris and London, which trains Jewish youths as fishermen, sailors and marine officers, is planning to open a branch in this country. The heads of this league are Baron Robert De Rothschild, Rabbi Julian Weil, Grand Rabbi of France, and Dr. Hertz, Chief Rabbi of Great Britain. The work of the league in England is supported by the Refugee Fund sponsored by Earl Baldwin.

To exemplify the loyalty to France of the Jewish aliens in that country and their readiness to assist in the defense of France, the Federation of Jewish Societies of France presented to the government a check for the purchase of planes.

The University of Rostock in Germany has withdrawn from Dr. Kurt Rosenfeld, former Minister of Justice of Prussia, the degree of Doctor of

Law which he received from its faculty of Law and Economic Science in 1900. Because Dr. Rosenfeld, who was obliged to flee Germany from Nazi Storm Troopers seeking his death, was deprived of his German citizenship, the University declared him as "unworthy to hold a German academic degree." In 1932, Dr. Rosenfeld succeeded in having a Munich court fine Hitler 1,000 marks for contempt of court for refusing to answer, as a witness, questions put to him by Dr. Rosenfeld.

Mr. Max Seligman, an English lawyer practicing in Tel Aviv, was recently sentenced to four months' imprisonment on the charge of having assisted an "illegal" immigrants' association. The conviction was based on meager, conflicting evidence. The principal witness against him was a police officer whose instructions were admittedly "to implicate Seligman if at all possible." The High Commissioner for Palestine has refused to grant Mr. Seligman a pardon.

Two nuns of the Congregation of the Sisters of St. Joseph at Brentwood, Long Island, were recently graduated from the Laboratory School of the Jewish Hospital in Brooklyn. This was the first time that members of a Roman Catholic sisterhood received training and diplomas at this hospital.

At the five days' session of the Institute of Human Relations recently held at Williams College in Massachusetts, prominent lay and religious leaders of all faiths discussed the important questions of the time affecting their religious institutions and followers. Interfaith good-will also was stressed by the speakers.

J. D. C.'s RECORD

The annual report of the Joint Distribution Committee discloses that in 1938 the Committee expended over \$4,112,000 for constructive aid to Jews in Central and Eastern Europe as well as to German Jewish refugees scattered in more than 40 countries.

Haifa is the home of the first nautical school in Palestine. This school is training young men for the numerous posts which will be available in the merchant marine now being developed in that country. The school has the approval of the British Board of Trade and is sponsored in part by the British Committee of the Palestine Maritime League. The institution has 40 students at present and it is expected that next year the number will be doubled because of the influx of refugees.

The testimony of Henry D. Allen, former member of the anti-Semitic Silver Shirts, before the Dies Committee which is investigating un-American activities, discloses that the German Embassy in this country continually received with approval reports by him of the doings of the German-American Bund on the Pacific coast. The Italian Embassy, too, he testified, discussed with him his anti-Jewish and pro-Fascist activities. At the time that the Emergency Conference on Palestine met at the Mayflower Hotel in Washington, Allen admitted that he brought 10 Arabs from New York to picket the hotel.

At the tercentenary celebration of the founding of Newport, Rhode Island, a monument dedicated to the founders of religious liberty was presented to the city. The gift was that of the local Jewish congregation, which had been established in 1658 by 15 Jewish families who came from the West Indies. The monument bears an inscription from the Charter of King Charles II of 1663 allowing freedom of conscience in religion.

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The Brooklyn Jewish Center Review

UNFORGETTABLE MOMENTS AT
THE ZIONIST CONGRESS

THE CAREER OF S. N. BEHRMAN

A PERSONAL HISTORIAN

THE EMINENT DR. WISE AS
EDITOR

BROOKLYN AUTHORS MAKE
NEWS

JEWISH EVENTS REVIEWED

THE TRANSFORMATION OF THE
PALESTINE MARITIME PLAIN

OCTOBER

1939

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BROOKLYN JEWISH CENTER REVIEW

Vol. XXI

OCTOBER, 1939 — HESHVAN, 5700

No. 6

HOW WILL THE CONQUEST OF POLAND AFFECT ITS JEWS?

THE tragedy of Poland has, probably, never been equalled in the recorded annals of history. It is true that Poland has been dismembered before and has come to life after the lapse of approximately 150 years. But the present dismemberment has come so rapidly and in a way so unexpectedly that one, at times, finds difficulties in visualizing it. But, however tragic the downfall of the Polish Republic is to the Poles, it is calamitous to the Jews in Poland.

The story of the Jew in Poland is long and interesting. It is a story of eight centuries of struggle, of organization, of upbuilding, of development of a national culture typical and distinct. Although assimilation has lately appeared in the midst of this highly concentrated Jewish community, Polish Jewry has remained faithful to its national and cultural traditions. Polish Jewry has never been influenced so deeply by occidental civilization, and therefore, in spite of the infiltration of modernity among the youth, in spite of a vast amount of radicalism, the Jewish young man and young woman remained Jewish in spirit and outlook. In no other Jewish community was there found that solidarity, that devotion to Jewish Nationalism and to Jewish tradition. In spite of its poverty, Polish Jewry supported more distinctly Jewish institutions than any other Jews. It is estimated, for instance, that there were more Yiddish dailies, weeklies, monthlies and various other periodicals in Poland than in any other country. There was a considerable number of Jewish schools and cultural institutions.

This has all gone with the German conquest of Poland. The plight of the Polish Jews beggars description. He has been uprooted, he has been destroyed. It is true that some have es-

caped to Rumania, and the latest dispatches have it that some Jews from Nazi-held Poland have crossed into Soviet-held Poland. But it is hard to tell what their fate will be there. It is worth noting that the hard-pressed German Jews were the first to help their even more unfortunate Polish brethren. They have even raised a sum of money—large, indeed, in view of their own mean plight. It is reported, however, that the German government is desirous of limiting their activities to organization and advice.

It is impossible, at this moment, to estimate the extent of the catastrophe. News trickles through very slowly now, and most of it is colored by propaganda. We can only judge the extent of the damage when we consider the relations of the conquerors to the conquered. The German conquerors have shown the bitterness of their phobia towards Jews for the last six years since the rise of the Hitler regime. The Polish Jews, in spite of their ill-treatment in Poland were very patriotic and fought valiantly for their Polish fatherland. It is reported from well-authenticated sources that the Germans singled out Jewish settlements in and about Warsaw for special *strafing* during their aerial bombardments of the Polish capital. It is also reported that more young Jews lost their lives in proportion to the population than Poles.

What the future of the Polish Jew will be can only be surmised. The Polish Republic contained the second largest Jewish community in the present Diaspora, approximately 4,000,000 souls. Of this number about 2,500,000 are under the German rule. Even if the Germans are defeated and Poland is restored, the Jews will have been decimated by the harsh treatment accorded to them. As reports reach us from various sources, starvation is

rampant. The number of suicides is reported to be overwhelming. To some Germans this seems to be the best solution of the Jewish problem. If Poland is restored, the Polish peasant and merchant will re-establish themselves in some way, but, the Jew, if still alive will find himself utterly ruined. Already, according to reports, the Germans have begun their anti-Semitic propaganda aimed at creating a wedge between the Jews and the Poles.

As to the 1,500,000 Jews in Polish White Russia and the Polish Ukraine, another problem presents itself. Soviet Russia, their present conqueror, holds another attitude towards minorities. Already we are told that the process of declassing and Sovietization has begun. Yiddish, of course, will be recognized as the official language of the Jewish minority. But, as in Soviet Russia, the process of assimilation through intermarriage, through gradual Russification, will play havoc with the Jewish population. It is possible, however, that the influx of a fresh body of Polish Jews may have some influence on the rejuvenation of Russian Jewry.

There is a ray of hope, perhaps, in these dark clouds of insecurity, uncertainty and persecution. According to an announcement of the British government many Polish refugees have been admitted into Palestine. Perhaps, this may be the beginning of a new British policy.

—ELIAS N. RABINOWITZ

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"JUST BETWEEN OURSELVES"

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An Intimate Chat Between Rabbi and Reader

SEVERAL weeks have already passed since we met at the High Holy Day services in our synagogue. I am confident, however, that all of us are still under the spell of the enthusiasm which was aroused in us by the use of the new *Machzor*, or Prayer Book. Beautiful as our services were in the past, all of us felt that there was something missing, something that should bring added meaning and inspiration to our worship. The new *Machzor* filled this want in a most effective fashion.

The very fact that we all had a *uniform* Prayer Book, with the Hebrew text carefully edited, in a volume excellently printed and bound, was in itself an improvement long desired and which many of us had yearned for all these years. But our Prayer Book offered us more. The fine historical and explanatory notes which preceded most of the important prayers and Torah readings gave to most of our worshippers a new understanding of, and a new appreciation of our time-honored service. Above all, the exquisite selection of English readings, chosen from our classic poets and thinkers of the Golden Era in Spain as well as of modern times, made the service something real, linking the past with the present and future hopes of our people. Those who heard the congregation responding to these readings at the various intervals of the service, could not but be impressed by the fervor and the zeal that marked their utterances.

This Prayer Book is the clearest evidence of the way our religious life can and should be moulded and directed, if it is to be a living, vibrant faith. It has not sacrificed one iota of what is essential in the traditional Jewish Prayer Book, but at the same time it has modernized the prayers in such a way that they have taken on a new lease on life. That is the essential difference between the Reform approach and our approach to Jewish thought and Jewish practice. The former, in its zeal to modernize, threw overboard the entire past of the Jew, making the Jew of today what

Chesterton called, "the Great Disinherited." We want to inherit our past—it is too precious to be discarded—but to inherit it intelligently and understandingly.

Our Center has once again proven that it possesses the vigor, the enthusiasm and the spirit of youth. It ever seeks new ways, new methods with which to improve our religious life and bring new strength and new meaning into the work that we, as Jews, must perform.

And I cannot conclude without adding a personal word. I appreciate more than words can tell the great confidence and trust in me which the Trustees of our Center have shown in this matter. When I urged them to adopt and to give an advance order for this Prayer Book, the work was yet in the process of formation. There was nothing concrete that I could show them. I myself only saw typewritten pages and a crude outline of the Hebrew text. That they unhesitatingly accepted my suggestion, relying altogether on my judgment, and placed an advance order that meant the expenditure of more than two thousand dollars, displays a faith in my leadership which makes me most grateful and yet most humble. If my ministry has achieved any success at all in our community it is due in a large measure to this faithful and loyal following, and cooperation on the part of those who have the direction of our institution in their hands.

I want to express the hope, too, that Rabbi Silverman, who did such a fine piece of work in the editing of this High Holy Day Prayer Book, may now set his mind to doing the same for the prayer services of our other festivals, and also for the Sabbath, so that the Synagogue services may once again rouse us and inspire us with a religious fervor that shall show its effect in all of our Jewish life.

Israel H. Peruthal

Brooklyn Jewish Center Review

THE MINTZ COLLECTION OF CEREMONIAL OBJECTS

IT was a happy coincidence that Mr. Benjamin Mintz of Warsaw obtained the permission of the Polish government to exhibit his private collection of Jewish Ceremonial Objects at the World's Fair," said Dr. Alexander Marx at the formal opening of the loan exhibition at the Jewish Theological Seminary of America recently.

The plans for the exhibition at the Fair fell through, Dr. Marx continued, but the priceless collection had arrived in America before the invasion of Poland began.

Several hundred representatives of learned institutions, libraries, museums, private collections, and interested laymen gathered at the Museum of Jewish Ceremonial Objects in the Seminary to view the art and ceremonial objects and to hear brief addresses by Dr. Marx and Dr. Louis Finkelstein, Provost of the Seminary.

Dr. Marx drew special attention to the fact that this collection shows the richness of Jewish life, from the birth to the death of the individual. He pointed out the circumcision sets and redemption cloths for the first born, and the comb used by a burial society in the preparation of corpses. He said that the Sabbath cup, phylacteries, adornments for the Law, and spice boxes have been beautifully decorated to display artistic skill and to honor religious practice.

"The collection is significant," said Dr. Marx, "as a record of Polish crafts and culture during the 18th and 19th centuries. We have few remnants of Jewish life in Poland from the centuries previous to the persecutions of 1648 and 1758 because of the violent attacks upon the Jews and their possessions in those years. In a few more months, this record of the past two centuries might have shared the same fate."

The Mintz Collection will be on exhibition in the Museum of the Jewish Theological Seminary at Broadway and 122nd Street through the month of November. The Museum is open to the public from 10:00 A.M. to 5:30 P. M. every day except Friday and Saturday.

UNFORGETTABLE MOMENTS AT THE ZIONIST CONGRESS

By HARRY A. HARRISON

HAD I listened to the many friends who advised me not to attend the World Zionist Congress in Geneva, or at most to stay there for but a day or two, I would have missed many unforgettable moments that I shall ever treasure.

Can I forget the thrill that was mine when, on the opening night of the Congress, I approached the Grand Theatre in Geneva, and from afar saw the tremendous white and blue sign, brilliantly illuminated, bearing the legend in Hebrew and French, "21st Zionist Congress"? . . . or the Zionist flag flying bravely on top of the theatre, flanked by smaller Swiss flags? I say, "God bless the Swiss for the royal reception they gave us, especially at a time when so many of our powerful enemies were plotting our downfall!" We Jews were *welcomed* in Geneva, not merely tolerated or endured.

On every side, in America and on the boat going across, I had been bombarded with queries such as, "Of what use is it to hold a world Zionist Congress? 'The White Paper is an actuality, isn't it?'" "How much will England or the world care whether you meet or not?" "Suppose the war breaks out—then what?" How shortsighted were those who intentionally or otherwise minimized the tremendous value of a gathering of Jewish representatives from all over the world, to speak in the defense of our scattered, harassed people! Aye, and to take the offensive in notifying the English government and all mankind that "not by strength nor by might, but by *My Spirit*" would we eventually overcome the terrible obstacles placed in the path of our refugees by faithless British officialdom! These despairing or carping critics should have been present that first night when Tom Williams, member of Parliament, threw down the gauntlet, in our behalf to the misrepresentative section of his own English government. Or, several days later, when word reached us that the Mandates Commission of the League of Nations had rejected MacDonald's justification for sabotaging the Balfour Declaration.

One whole day of the Congress was wasted by the childish tactics of sev-

eral groups of delegates who seemed willing to sacrifice the general welfare for party advancement. We who could see the impending war looming up ever and ever more threateningly decried and excoriated such an undignified and useless slowing up of the sessions of the Congress. Yet we forgave such schisms when, on the night of the closing of the Congress, the Polish delegates were urged to rush back to Poland before adjournment, for their very lives were at stake. Gone were differences and disputes and antagonisms among us. That crowded auditorium which just a moment before had housed "leftists" and "rightists," "orthodox" and "free thinkers," suddenly became the abode of a united body horrified at the danger to some of the delegates; proud of their very presence; eager to help them return home safely; determined to remain at the Congress until its deliberations had been brought to a successful termination. Such perfect unity and unanimity come seldom to any meeting, especially to one that hitherto had consisted of so many dramatically divergent elements.

I like to think back to the speeches dealing with "illegal" immigration into Eretz Israel—as if "going home" could ever be "illegal." My mind dwells on the great statesmanship revealed by a Weizmann, a Ben Gurion, a Katzenelson, a Shertok. We ordinary delegates were sitting at the feet of some of Israel's finest thinkers and we revelled in the thought that we were part and parcel of that small, numerically insignificant people, the Jews, who, throughout the ages, have successfully defied those who have vainly tried to eradicate us and all the fine things for which we stand. True — there was no singing from the house-tops. I saw no dancing in the streets. But neither did I see despair mirrored on any delegate's face. Yet those were desperate days.

How well I recall the sessions of the Congress commission to which I had been assigned! That Palestine young woman whose husband had recently been killed by Arab terrorists. No dramatics when she addressed us. No

hysterics. No tears. She spoke succinctly, forcefully, unassumingly, in behalf of closer colonization. "All in the day's work." Likewise the other Palestinians, who, by their constant presence in Eretz Israel are necessarily in the forefront of the actual fighting against treachery, brutality and general destruction. There is a compact sureness about each one of them, a confidence in the justice and wisdom of our cause and course, which stamp them as completely unafraid of reality. Not overconfidence, nor failure to realize their precarious situation, but the clear knowledge that there is no other way, gives them the quiet strength and the unyielding courage, so vital to Eretz Israel's survival. Perhaps that is why the vainglorious boasting of the dictators jars with greater impact on those who are fighting our particular battle and also democracy's war, in this instance against the Mufti and his fellow-conspirators of high and low estate among the nations. Three years of unequal warfare have robbed our people in Palestine of many valuable lives and much irreplaceable property. But our soul goes marching on, in every land, in every worthwhile cause, under the banner of a finer humanity that, under God, will eventually prevail.

On the super-crowded train that carried Zionist delegates, French tourists, English campers and others anxious to quit Switzerland "before the borders were closed," conditions were extremely chaotic. In our over-loaded compartment was a Protestant minister from England who has friends in a Jewish refugee camp near his parsonage, and whom he visits occasionally. With a seriousness that was accentuated on his normally unsmiling face, he remarked, "until this trainride and all its worries and excitement, I had never realized what it means to be a refugee. Now I know." Meekly I hinted that there was still a great difference between the lot of a Jew in Nazi Germany, Austria or Czechoslovakia escaping horrible persecution, and the Christian minister's fate in be-

(Continued on page 23)

THE CAREER OF S. N. BEHRMAN

By EBRIA FEINBLATT

OUR age cries out for satire. The social satirist has a great cluster of inflated balloons awaiting the stab of his pen: the movements and men of the contemporary scene. In England there is the greatest satirist of our times, Bernard Shaw—a man who could, as Chesterton said, have spent his life as a literary flaneur among the teas and wits of London, but who chose instead to sit in the library and study the economic foundations of our society. In America we have a man who, with a gift for sophisticated humor, has slowly grown up to a sense of the significant, and restricted his wit for a select audience, such as the intelligentsia who attend the performances of the Theatre Guild and other discriminating producers. It is very pleasant to meet with one's sympathetic friends and indulge in witticisms about mutual acquaintances or the fluctuations in social amenities. But this is not enlarging the grasp on the currents of character and events which need to be exposed in all their comicalness—and tragedy. It is true that the intelligentsia rarely deign to descend from their milieu, but once in a while a member will see them as they are, and tell them about it—amusingly.

One of the more unusual things about Samuel Nathaniel Behrman, by way of introduction, is that he is aware of the ineffectuality of his intelligentsia, inasmuch as he is continually comparing them to "real" people and problems, but behind his acclaim for these latter is condescension because his bright people are so much brighter than his "real" people that one feels he has illuminated them so because he likes them better.

But the most interesting fact about Behrman is that his finest play was his first failure. For the past twelve years this American Jew has been the best comedy playwright in the country. His great gift for brilliant, satirical, impeccable word play, his constant lucidity, conceded to no peer. It is true that not too often did he create true characters; too often, only posers. Many were variations of a few types; the young, sensitive idealist, the clever, fascinating young woman, the complacent, conversational materialist, the simple, sincere "heart-of-gold." But they sent a laughter into the American theatre that was choice, scintillating,

and genuinely merry. Two plays found him toying with world thought currents and both were successful. Yet, "Wine of Choice," in which he arrived at definite conclusions, was poorly reviewed. Let us trace the development of his plays in order to understand, if we can, why his adaptation of "Amphitryon" should be such a hit, why "Rain from Heaven" and "End of Summer" should have fared so well in the manner of his other comedies, and why "Wine of Choice" came to a dismal ending, and why now "No Time for Comedy" sparkles on in the manner of his earlier very light comedy triumphs.

Behrman's first play, "Serena Blandish," was a charming portrait of an English girl who was all that her name implied and more, serene, bland, candid, transparent, open in her desires, utterly without guile, simple, trusting, docile—in short, an angel whose perfection is relieved by brightness. Serena wishes to get married for security because being a young woman without position or money there is no other alternative for her. Given a chance to snare a husband in the conducive atmosphere of a Countess' house, aided by a well-meaning woman who tries to make a success of Serena in a month, and by a wealthy jeweler, Traub, who has the ring ready, Serena is unable to evoke a proposal until she has fallen in love with a young man who will not marry her. Thus she is unable to accept the offer when it comes. In the end, romance wins out with its impracticability and allure.

In every one of Behrman's plays there is this opposition between the matter of fact, the ordinary, the sane, and the individualistic, the non-conformists, the unconventional. Serena exemplifies youth, dreams, happiness as compared to the practical cold-worldliness of the other characters. Complete frankness and the contrast or struggle between down to earth sensibility and romantic illusions, are the ingredients of Behrman's comedies as they have been of Shaw's; and of course illustrate the breakdown of nineteenth century traditional ideas of morals in twentieth century civilization.

One scents Shaw in the sentiments voiced by the practical jeweler, Traub,

"There are four things that are ridiculously despised by intellectual snobs—fame, notoriety, position, wealth, yet these are the most we can get out of life,"—and his reply to Serena, "But what a sound reason!" when she tells him that if she should marry it would be because she had no other alternative. For Shaw is the exponent of common-sense and realism. He himself has built his career as a playwright not like a minor poet, but, as he says, with all the ordinarieness of a greengrocer.

"Serena Blandish" is excellent comedy and one of the best Behrman has written. His second best is woven about a woman similar to Serena: Marion Froude in "Biography." But his Serena is taken from an English novel, and in the transfer remained utterly English—with which there is nothing wrong except that American playwrights do better without benefit of the raiments of British and French high comedy. Behrman has obviously been too influenced by European sophistication, too often been held down by an outworn artificiality of a class whose mind and manner are unreal and synthetic, and whose people he has used to deliver his lines.

But "Serena" was the only play in which Behrman was so undisguisedly British. "The Second Man," which was also inspired by an English subject, was laid in New York and the characters were Americans. The subject was Lord Leighton, a popular portrait painter of the late nineteenth century who revealed himself to the playwright in a sentence from a letter, "There is always that other second man in me! calm, critical, observant, unmoved, blase, odious." "The Second Man" is trivial in spite of Behrman's efforts to humanize a "second-rate litterateur." Clarke Storey is a popular writer in fiction, urbane, flip-pant, disillusioned, who can never do or be simply what he wants because of an alter ego which constantly holds up an inner mirror revealing him for what he really is. In his youth he was a starving idealist, so he later became a professional writer, clever and charming and not above taking money from the woman who loved him. Whenever he wished to be honest and impulsive, the second man grinned faithlessly within him, and when he was cynical,

unscrupulous and selfish, he hated himself. And yet there was no way out of this dualism for at last, when he sincerely offered to change for the girl who had idealized him, she had by that time seen completely through him.

With his subject, Behrman had a nice opportunity to do some good characterization which he disregarded in favor of superficiality, and the result is that there is something tawdry and decadent about the play even as the "hero" is decadent and worthless. One comes away from it with a dim recollection of having heard a great deal of amusing palaver, but unreal and ineffectual. Behrman rather admitted to a lack of knowledge of human nature in the preface to "The Second Man," which he called "Literature as Inspiration." He said, in part, "I cannot imagine a better source material for creative writing than books. I might have known Lord Leighton all my life without suspecting him to have been anything more than the complacent dandy of Max Beerbohm's drawing; a chance reading of a letter to his sister and I hit upon a psychological clue" To know a man all one's life and not be able to glean even as much as a hint of his inner conflict does not bespeak very much psychological penetration.

Seven years ago Behrman wrote a play which was different from his preceding ones inasmuch as it was a study of an ideal peculiar to our civilization, and not another concoction of fizzing wit. "Meteor" is the symbol for the skyrocketing to wealth and power of those men who, in the year 1929, Behrman believes, represented the Napoleonic tradition at its highest and worst. Unfortunately, Behrman did not go or see further than his one-sided, narrow conception of Napoleonism. He said in the preface to the play, "How the career of 'this dark, little, archaic personage,' as H. G. Wells calls him, has influenced succeeding generations of stockbrokers, theatrical producers, financiers, politicians, newspaper owners, chain-store magnates, all the horde of effete as well as rugged individuals forced to place and power by the fortuitous and incoherent catch-as-catch-can of contemporary life, would make a revealing and fascinating study for the social psychologist. A self-haloed adventurer, Napoleon is the god of all the arrivistes, of all the little manipulators and demagogues, of all the high-powered executives, who, when their destinies were running high, saw in their accidental

and inflated careers replicas of the Great Success Story which began in Ajaccio and ended in St. Helena."

In "Meteor" Behrman failed on two scores. In the preface he stated that Napoleon affected men of intellect as well as men of action, men of intellect who, incapable of the sustained efforts of a life of thought, turn their mental energies into careers of dominance; and as examples of this type of dictator, he naturally named the Italian leader. Then, speaking about the American business Napoleon, he called them "stupid, greedy, unimaginative." Reading this, one would be prepared to meet a hero who embodied the qualities of intellectual and artistic charlatanism of a frustrated writer, and the stupidity and prosaicism of a big business manipulator. Instead, Behrman gives us Raphael Lord, a young student possessed of enormous energy, ambition, will and foresight, an infallible judgment for men and events, and a justified belief in himself. He becomes a great financial success, is led irresistibly into a big oil venture in South America resulting in intrigue and scandal, is temporarily outmaneuvered by his opponents, but remains master of himself and essentially unbeaten, although Behrman wishes it understood that he is destroyed as a human being. Lord is neither an artistic charlatan nor a greedy business man. He is an imaginative, nervous intellect with an overwhelming urge for power, and a clairvoyance in foretelling events not unusual among men of action. Therefore Behrman calls him a neurotic egomaniac, a little Napoleon. And further to carry out the popular belief that the ambitious must sacrifice love and tenderness in their mad ascent, he has Lord's ruthlessness alienate his wife, leaving him (again quite typical) alone with his inhumanly demanding ego.

Ann, Lord's wife, stands for "sanity and ordinary humanity." She speaks of simplicity, strength and love, and of course is opposed to his harsh, brutal reality, and the game of action with its rules of revenge and blood shedding. Ann represents the voice of the people, she is the pillar of strength and righteousness, while Lord is the victim of the mirage of individual achievement.

Since Lord does not represent the business Napoleon or the intellectual Napoleon, Behrman failed to do what he wished, create a symbol of the financial boom, and his hero remains a study in what he likes to call ego-

mania. Then, if we consider all the facts, we see that Lord's "egomania" is merely an unerring intuition for the right act which is born of a clear penetration of men. Psychologists say that if a man's personality is fully known, they can predict how he will react to any situation. This aptitude was Lord's particular genius, and he did not have to psychoanalyze a man in order to judge him, either. In this light, his "meglomania" is not as pathological as Behrman would have it seem. In spite of the preface to the play, which would narrow its scope, "Meteor" can stand as a picture of the eternal conflict between thought and action, pen and sword.

"Brief Moment" and "Biography," the most popular of Behrman's comedies, are very similar. Both illustrate the fundamental struggle of sensitive young men for adjustment in the present society; but whereas in the first play all the problems are solved, "Biography" is significant because, disdaining the happy ending, it leaves the audience with the realization of "the immutable difference in temperament" of people which leads to the difference in approach to life, and which, as the play so honestly proves, cannot be transcended, not even by love. If "Biography" is unconvincing as mere comedy, "Brief Moment" is unconvincing except as comedy. Roderick Dean, a young millionaire is also an introvert, is dissatisfied with his spiritual position in life. He marries a night club singer with a good grip on reality, finds they are temperamentally incompatible, leaves her, gives up his fortune and is bound for Russia to become another John Reed, but when he returns she wins him again; and instead of his converting her to the simple life, we see that with her clever maneuvering, he will end up as an ambassador rather than a Reed.

"Brief Moment" is the gayest, brightest Behrman piece; its characters and lines, his happiest. It contains some pertinent satire on the intelligentsia, the Russians, and our gracious society women who have degenerated into "mattress endorsers." And then, of course, it has the added luster of the wit of one, Alexander Woolcott, successfully transferred into the character of Sigrift, the body which was never happy unless in repose. "Brief Moment" is sophisticated humor at its highest in America.

But whereas it was delightful but artificial, "Biography" is delightful

(Continued on page 21)

A PERSONAL HISTORIAN

By JACOB KAPLAN

THE abyss of a new Armageddon threatens to engulf the entire world. The accelerated tempo of events confuses the man on the street. To the close observer of world events in the last few years, however, the imminence of a new World War is but the logical turn of events. Germany's ruthless aggression on Poland is of a piece with its destruction of Austria and Czechoslovakia. The Nazi-Fascist theory of the state is geared most emphatically to the making of war, to the aggrandizement by whatever means of its economic power. Vincent Sheehan's "Not Peace But a Sword" (Doubleday, Doran & Co. \$3.00) offers convincing testimony of this truth.

Here is a book by a man who has become famous as an honest foreign correspondent. Like Gedy, John Gunther, and Pierre Van Paassen, Sheehan has found the journalistic medium too confining in an age of censorship. He has an insatiable hunger for telling the truth as he sees it. Consequently, he has turned to what has been called somewhat inadequately "book journalism," and has given us a moving account of European events in the last two years—Spain, the Jewish problem in Austria, Germany, and Czechoslovakia.

Sheehan will be remembered as the author of one of the most important philosophical autobiographies of our day, "Personal History," as challenging in its content as Pierre Van Paassen's more recent "Days of Our Years." That work appeared immediately after Hitler's advent to power, when Nazism, faced with the necessity of consolidating itself domestically, was comparatively inactive on the European front. In that book Sheehan essayed an interpretation of the dynamics of events in the world since the Great War. He revealed a mind that reacted very sensitively to the excesses of French and British imperialism in Africa and Asia, and to the inhuman violence in China and Palestine. He displayed a profound compassion for the underdog, innocent victims of the imperialist Western powers. He evinced a genius for analysis of events which caused thousands of puzzled readers to turn to him as the man who could remove their confusion. Finally, Sheehan showed himself very much the artist, tragical-

ly disturbed by an erring humanity.

His present work is characterized by many of the features of "Personal History." Sheehan is still the very personal historian who blends acute analysis, brilliant reporting, and artistic writing. Beginning his narrative in London two years ago, Sheehan proceeds to give us a picture of an itinerary which led him from London to Spain, from Spain to the Intergovernmental Committee at Evian, from Evian to Prague, and from Prague back to Spain.

There is good reason why Sheehan begins with London. Ostensibly, Sheehan wrote his book in the shadow of the Munich betrayal. He makes it quite clear that he shared with all right-thinking men bitterness at Chamberlain's perfidy at Munich. Munich was a most vital point in recent history. Had a firm anti-German stand been taken by Chamberlain rather than appeasement, Germany would have been stopped short in its aggressions. Sheehan pours vitriolic scorn on Neville Chamberlain and all he represents—the English governing class with its shallow aristocracy and "hypocrisy, perfidy, egoism." How sad that this class controls such tremendous and far-flung power, especially through the Bank of England, "the Vatican of Capitalism." On the heads of the Chamberlain set lies a considerable portion of the blame of the bloodshed in Austria, Czechoslovakia, China, Ethiopia and Spain. The many betrayals of this class have no precedent and no explanation. "There must be some element of vital decay here—a governing class unsure of its tenure, a nation weary of acting as a nation, an economy and society shaken to their base."

If Sheehan's distaste for Chamberlain is great, it is matched by his hatred of Fascism. Sheehan regards Fascism in both its Italian and German varieties as the most pernicious force in the world today. The Spanish Civil War, in his opinion, was simply a ganging up on Spain by Germany and Italy. He makes no bones about revealing that his sympathies were on the side of the Loyalists. The ragged people's army of Spain conjures up in Sheehan's mind the comparison with

Washington's army at Valley Forge. He devotes some time to proving that the Loyalists were fighting for the preservation of the Spanish Republic and democracy and were not Reds in the main although there were Communists among them. His admiration knows no bounds for the men of International Brigades who travelled so many thousand miles to fight nobly and heroically for the ideal of freedom. Sheehan has always been at his best in delineating human beings, and the result is a number of notable portraits of the International Brigade members, particularly of Jim Lardner, Ring Lardner's son, "the last volunteer." The latter is as much a hero of this work as Rayna Prohme was in "Personal History." Did these boys fight in vain, Sheehan asks? No, is his answer. True, it is that the Loyalist's splendid people's army lost the war. What defeated it was a combination of the overwhelmingly superior armaments of the Fascists, the Anglo-Italian agreement of 1938, the non-intervention policy of France, and the neutrality of the United States. But the Loyalists did not fight in vain. "The two years during which Spain was tortured and lacerated," Sheehan writes, "may have provided just that delay which was essential to the awakening of the democracies. All those Lardners did not die for nothing. If the world has a future, they have preserved it. They must overcome the Chamberlains in the end, for promises and nations can be signed away, but youth and honor never."

The most analytical section of the book is Sheehan's treatment of the Intergovernmental Conference on the Jewish refugee problem, to which 26 nations and dominions sent delegates. Nowhere has Sheehan revealed his disgust with that blight of civilization, anti-Semitism, than in these pages. He preferred the gambling casino to the sessions because it became increasingly clearer to him that the conference was but an empty gesture. At least at the Casino "you were not glossing over a living honor with dead and empty words." This conference was doing absolutely nothing to cor-

rect the savage and brutal treatment of the Jews of the Reich.

Sheehan gives us a detailed account of the status of the Jews in Austria and Germany in the last year. What was the basis for Hitler's anti-Semitism and his torture of the Jews? Only the psychiatrist and psychologist can supply the reason. Case after case is cited by the writer to prove the pointlessness of the brutality of the Nazis. For example, a poor pregnant Jewish woman was taken by error to a Viennese hospital reserved for "pure Aryans." When she could not pay the negligible bill of fifty-four marks she was sent to jail, although it had been through the mistake of the authorities themselves that she had not been directed to a hospital for Jews, where it would have cost her nothing. How could Hitler's followers be led on to these horrible deeds of violence? Sheehan finds one answer. The youth of Germany and the Nazis are conditioned by the training of their leaders. "The anti-Semitism of Hitler is obviously a diseased condition amounting to mania, since it disregards all evidence and expresses itself in terms of the most violent hatred and ignorance. The Fuhrer is an uneducated man of limited intellectual power and tremendous emotional intensity. His emotional intensity is what has given him dominion over the German people . . ."

In the spring and summer of 1938, in Austria the Gestapo resorted to manifold persecutions of the Jews. The main objective was the expropriation and spoliation of all the Jews of Austria. That country's quarter of a million Jews made frantic efforts to es-

cape after they had been robbed and thrown into jails and concentration camps. The Nazis made it virtually impossible for them to leave the country through prohibitive taxes and malevolently devised red tape. Even if a Jew could break through the Nazi barriers, to which country might he turn for a visa? America, Britain, France, South America, the British dominions — none held out any welcome to the Jew. The Jew finally gave up and was relegated to the concentration camp, the half-starvation of the soup-kitchen, or to death by suicide. There were seven thousand suicides in Vienna during the first four months of the Nazi regime, virtually all Jews.

The fiendish record of the Nazi atrocities in Austria proved a mere dress rehearsal for November 10-12 in Germany. The Nazis had squeezed every penny from Austrian Jewry. But Nazi aggressions in Spain, Austria and Czechoslovakia had cost a great deal. It needed some pretext to further spoliage Reich Jewry. The killing of Vom Rath by the young Polish Jew, Grynspan, served as the excuse. Immediately in hundreds of towns and cities, the Nazis launched simultaneous pogroms. Sixty-five thousand Jews were thrown into concentration camps. The Jews of the Reich were fined four hundred million dollars. Synagogues were razed to the ground. New decrees were promulgated so quickly that the Jews "were reduced to an even more unhappy state than had been the lot of their Austrian brethren a few months before." Escape was as impossible for the German Jews, as it had been for the Austrian Jew.

What is Hitler going to do with the Jews? Sheehan predicts that there will be more pogroms. Hitler's goal is the extermination of the Jew. The German Jew must suffer, Sheehan affirms, until a freer world outside German borders decides to admit him. Sheehan flays unmercifully the democracies for their deplorable record in affording refuge to the Reich Jew. There is certainly room in such countries as the United States, France, Britain and its possessions or dominions for quotas of fifty thousand Jews. One of their excuses is that they fear the rise of anti-Semitism were they to admit Jewish refugees. Sheehan characterizes this tawdry apology as a "new and fashionable dress" for anti-Semitism itself. To admit the validity of this claim, is to admit the failure of democracy itself.

It is impossible to give the wide range of Sheehan's pen in this outline of his book. He was in Czechoslovakia during the Munich days. Munich, Sheehan claims, was the last time when the Western democracies might have done something peacefully to check Hitler. "So far from 'saving the peace' at Munich Mr. Neville Chamberlain surrendered the peace and condemned Europe to a general war." How accurate was Sheehan's prediction we now all know. Fascism, he warns, will go on to worse and worse unless checked. We cannot depend on prime ministers and diplomats to check it, Sheehan concludes. It is to the common people of the world that we must turn in our faith. Only they can determine the settlement of the near future.

Brooklyn Authors Make News

By DR. ISRAEL H. LEVINTHAL

BROOKLYN has recently come to the fore with the appearance of a number of important volumes written by prominent residents of our Borough.

The field of sermonic literature has been enriched by a notable volume of sermons, "Jewish Survival," (Behrman's Jewish Book House, N. Y.) by the well known spiritual leader of the Flatbush Jewish Center, Rabbi Abraham M. Heller.

In olden days, the Jew loved not only to listen to sermons but also to

read them. They formed an important part of the literature of the average Jew. Today, however, there is a paucity of this type of literature, due primarily to a mistaken notion that the sermon belongs exclusively to the realm of the spoken word. Rabbi Heller's volume proves conclusively the fallacy of this view. The pages hold the reader's attention from the first to the last. One finds in nearly every sermon a keen and logical analysis of the perplexing problems that face the modern Jew, couched in simple, yet most ef-

fective style. Above all, these sermons are Jewish sermons in that they are based on Jewish teaching and derived from Jewish sources. Rabbi Heller knows the value of the rich storehouse of our classic *Midrash*, and knows too, how to utilize these treasured gems in the interpretation of modern life. "Jewish Survival" is a distinct and valuable book which will be read with profit and pleasure by all those who wish to obtain a Jewish

(Continued on page 23)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE political situation of the Jews in Palestine has recently become more favorable. The tension between the Jewish Agency and the British government as well as between the Jews and the Arabs has diminished. Because of the deportation or internment of hundreds of Palestine Nazis, there has been removed a fertile source of anti-Jewish sentiment and propaganda. The British government has shown a tendency to suspend its restrictions against the entry of Jews into Palestine. On September 19th, 1200 refugees who had been at sea for more than six weeks after leaving Roumania were admitted to Palestine.

VANITY YIELDS TO HUMANITY

A novel idea for helping refugees has been devised by the Hillel Foundation at the University of Illinois. Co-eds at the University who formerly would receive orchids on their "dates" are now sent a card by the florist saying that the money has been used to provide food and other aid for refugees.

The Economic Bulletin of the Jewish National Fund discloses that 460,000 Jews inhabited Palestine on June 30, 1939. This number constituted 30 per cent of the total population. In 1931 the Jews were 17 per cent of all the inhabitants.

More than 100,000 Jews in Palestine have already enrolled for service in the British army or in an auxiliary capacity. The registration is being conducted by the Jewish Agency and the Vaad Leuna. Women comprise one-third of the number of persons enlisting.

The Jewish Community Council in Jerusalem is successfully carrying out its plans to establish there a repository for Jewish foreign communal records. The entire archives of the Jewish community of Danzig have already been sent to Jerusalem. The Jews of Salonica have presented a Scroll of the Law and a number of Kashamoth (regulations) dating from the fifteenth century. Chief Rabbi Isaac Herzog of Palestine has donated a collection of portraits of rabbis of past generations.

In order to meet the contingencies created by the war abroad, the Vaad Leumi (National Council of Palestine Jews) has imposed an emergency tax on the Jewish community in Palestine. Those who will be particularly affected by the new tax are persons of means. A manifesto issued by the Vaad Leumi declares that the present situation "necessitates the fullest coordination and discipline." The tasks visualized by the Vaad include the increase of employment, the stimulation of production, the combating of speculation, the prevention of starvation and the anticipation of dangers.

Because of the constant changes in the foreign situation the Joint Distribution Committee has announced its inability to formulate at this time any long range program of aid abroad. The Committee has declared its readiness "to offer the fullest possible cooperation with all other relief groups regardless of race or creed."

During the first half of this year, 3,187 Jewish refugees and immigrants were admitted to Cuba. One-third of the immigrants entered on temporary permits which forbid them to obtain employment. This restriction, however, does not prevent them from engaging in business.

The Christian Mobilizers, whose object is to advance Nazi and Fascist sentiment in this country, has organized a strong-arm group. Boxing, jiu-jitsu, and "other defensive tactics" are to be taught to able-bodied men between the ages of 18 and 28.

Immediately after Great Britain declared war, a real estate operator of San Francisco, Louis A. Lurie, declared his wholehearted moral and financial support of that country's undertaking by ordering the purchase of \$500,000 first-issue British government war bonds.

Many Austrian Jews, formerly in Nazi concentration camps, have enlisted in the French foreign legion. A Jewish legion is being formed in Egypt to serve with the British military forces. Non-Egyptian Jews living in

that country will be asked to join it. In Shanghai, numerous German Jewish refugees besieged the British and French consulates in an endeavor to enlist for service with the Allies. The Jewish Agency for Palestine has proclaimed that the struggle of Great Britain against Germany is the cause of the Jews of Palestine. Jewish men and women from 18 to 50 years of age have volunteered their services for all branches of war activity.

The advent of war created a number of perplexing problems for pious Jews in England. One of them was whether they might carry gas masks on the Sabbath. Rabbinical authority

CHEERING RECIPROCITY

By way of combating increasing race hatred in this country Rev. Edward J. Higgins, founder, and Rev. John M. J. Quincy, national chaplain, of the Catholic War Veterans, have suggested a pledge to oppose "by word and deed . . . anti-Semitism and racial bigotry, which are very dangerous threats to the principles of democracy and the teachings of Christianity."

Jewish aid to Christian churches has been given in various cities. In Stamford, Conn., considerable contributions were made by Jews to the \$250,000 building fund raised for St. Joseph's Roman Catholic Hospital of that city. In Utica, New York, a mass meeting was organized by members of Temple Beth-El to collect funds to avert foreclosure of the mortgage on the South Congregational Church.

has answered this question in the affirmative.

Because of adverse public opinion, members of the German-American Bund and the Christian Front were obliged to cancel a "Gentile Day" which they had planned to hold in Chicago. A number of notorious anti-Semites were to have spoken on the occasion.

The Jews of Poland have been the special target of brutal treatment by the German troops which invaded that country. Thousands of Jews have been

JEWISH EVENTS REVIEWED

cast into concentration camps and hundreds summarily executed. Many of them have been arrested in reprisal at the arrest by the British government of Nazis in Palestine. Sixteen Jewish religious leaders were executed by the Nazi army leaders upon their entry into Warsaw. Among them were Chief Rabbi Moses Schor and J. Gutschlechter, head of the Rabbinical Court.

A new German paper printed in the Polish language in Koenigsburg, East Prussia, has waged a virulent war-propaganda campaign against the Jews. The paper charges that all of them are Polish spies. All the Jewish leaders in Prague have been placed under arrest by the government on charges of espionage and sabotage. Leaflets distributed by Czechs in the former Czechoslovakia strongly appeal to all Czechs to strengthen the feeling between them and the Jews.

Hungary has enacted a measure which is expected to oust many thousands of Jews from employment in factories and retail and wholesale businesses. The decree provides for the non-issuance to Jews of permits for such businesses and for the revocation by 1944 of permits now held by Jews. Non-Jewish owners may not employ Jewish managers or agents and must report within two weeks the names of employees with Jewish antecedents.

In an attempt to save a Sefer Torah from destruction, Father William Dunn of the St. Nicholas Catholic Church in Passaic, New Jersey, rushed into the Temple Emanuel which was in flames. The priest's heroic efforts were futile, however, the Temple being entirely destroyed with a loss of \$150,000. Slight burns were suffered by Father Dunn.

A project is being undertaken to have a permanent Jewish museum on the Pacific coast. The museum will be created from the present Jewish exhibit in the Hall of Religion at the Golden Gate Exposition in San Francisco.

Dr. W. I. T. Hoover, dean emeritus professor of philosophy at Laverne College in California, in manifesting "great sympathy for the Jewish people," has predicted that Hitler "has

sealed his death warrant in persecuting the Jews." Professor Hoover believes that "any ruler who so deliberately seeks the humiliation and utter despoilation of the Jew who has through the centuries contributed so much to the culture of the human race is necessarily doomed to failure."

The Non-Sectarian League of this city has formed a Council of Organization which will combine the forces of American democratic groups with those of foreign-born American citizens for the purpose of combating Nazism in this country. Captain G. Egerton Harrimon, executive secretary of the League, has stated that the fight against Nazi-inspired ideologies must be on a national scale.

ERETZ ISRAEL AIR ACES

Jewish amateur flying in Palestine has made phenomenal progress in the past few years. A number of organizations have been formed to stimulate interest and furnish instruction in aeronautics. Aviation is regarded as a vital phase of Jewish life in Palestine and as an important means of advancing the political progress of the Jews there. Planes have been used to maintain contact between distant settlements, and to bring supplies to colonies cut off by rain from other parts of Palestine. The country is being used as a base by 15 international aviation companies. A Jewish air-taxi service is being planned.

Despite the introduction of prohibition in Bombay, Jews will be able to use wine for ritual purposes.

The Jewish Chautauqua Society, which, during the 46 years of its existence, was concerned with the dissemination of Jewish knowledge and the training of teachers of Jewish subjects, has been merged with the National Federation of Temple Brotherhoods. The Federation is a layman's movement to intensify activity and devotion by Jews on behalf of synagogue life.

Stenographers of the Police Department of this city have for some time been making transcripts of anti-Semitic speeches delivered on street cor-

ners and indoors. What use will be made of the transcripts has not yet been disclosed.

The Ford Hall medal for distinguished service to human welfare has been awarded to Supreme Court Justice Felix Frankfurter. In accepting the medal, Mr. Justice Frankfurter reiterated the declaration of President Roosevelt that Americans cannot remain neutral in thought with respect to the war abroad. He said, "We can agree to be non-combatants, but it is our right and duty to have thoughts on issues involving human destiny."

The Uruguayan press has commented very gratifyingly on the success of the first Jewish agricultural colony in that country. The Jews have been hailed as good colonists and as providing "an illuminating example of what should be done in our own national economy." One paper believes that the progress of the Jewish agriculturists "must have a favorable influence on the immigration of Jews to Uruguay."

That no room exists in this country for anti-Jewish sentiment is the opinion expressed by Rev. Mark A. Matthews, pastor of the First Presbyterian Church of Seattle, Washington. Dr. Matthews declared that "we will not tolerate the persecution of the Jews. No one has a right to create prejudice and commercially and socially persecute the Jews in America. This is their land of refuge, their home of peace and safety, and they shall have the right to worship God according to the dictates of their conscience."

In acknowledgment of its reverence and affection for the late George Cardinal Mundelein, the Chicago Council of B'nai B'rith has made a special appropriation to be presented to the favorite charity of the Cardinal. The charity is to be named by Bishop Bernard J. Sheil, administrator of the archdiocese of Chicago. A memorial resolution of the Council lauded the late Cardinal as the champion of "the sacred rights and liberty of all peoples."

TWENTIETH SEASON OF FORUM

ARRANGED UNDER THE AUSPICES OF

MEETINGS HELD EVERY MONDAY

FORUM LECTURES

OCTOBER 23rd

DR. WILL DURANT

Famous Philosopher, Lecturer and Historian. Author of "The Story of Philosophy," "Transition," "Mansions of Philosophy," etc.

Subject—"THE WORLD CONFLICT"

OCTOBER 30th

JOHANNES STEEL

Radio Commentator, Authority on Foreign Affairs, Author of "The Second World War," etc.

Subject—"PROPAGANDA IN THE UNITED STATES"

NOVEMBER 6th

MAURICE SAMUEL

Outstanding Jewish publicist and lecturer. Author of "You Gentiles," "I, the Jew," "Jews on Approval," etc.

Subject—"DESIGN FOR JEWISH LIVING"

NOVEMBER 13th

FATHER WILLIAM C. KERNAN

Rector, Trinity Episcopal Church of Bayonne, N. J. who conducts the Free Speech Forum for Tolerance and Freedom over Station WEVD.

NOVEMBER 20th

DOROTHY DUNBAR BROMLEY

Newspaper columnist, magazine writer and author. Her column, "Strike a Balance," appears in the *New York Post*. Author of "Birth Control, Its Use and Misuse" and "Youth and Sex, A Study of 1300 College Students."

NOVEMBER 27th

PROF. HARRY D. GIDEONSE

Newly elected president of Brooklyn College. Formerly Professor of Economics, Rutgers University and University of Chicago.

DECEMBER 4th

S. K. RATCLIFFE

English journalist and lecturer on current world problems. Lecturer, University of London. Editorial writer for the *London Daily News*, *The New Statesman* and *The Nation*.

DECEMBER 11th

REV. JOHN HAYNES HOLMES

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.



Prof. Will Durant



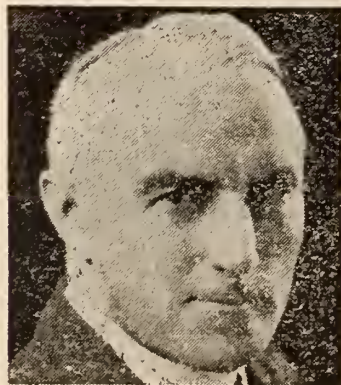
Dorothy Bromley



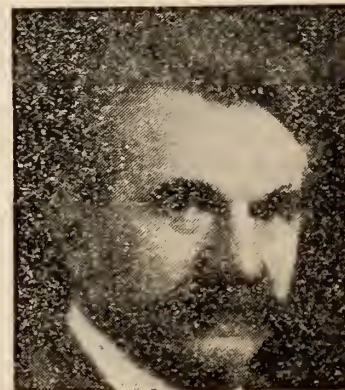
John Haynes Holmes



Maurice Samuel



S. K. Ratcliffe



Ludwig Lore



Prof. Mordecai

LECTURES AND DISCUSSIONS

THE BROOKLYN JEWISH CENTER

EVERY EVENING AT 8:30 P. M.

LECTURE SEASON 1939-1940

DECEMBER 18th

GENERAL SMEDLEY D. BUTLER

America's most colorful soldier and peace advocate. Author of "War is a Racket," "A Third of a Century with the Marines," "Our Crime Problem," etc.

JANUARY 8th 1940

LUDWIG LORE

Leading interpreter and editor of foreign news. His daily column "Behind the Cables" appears in the *New York Post* and *Philadelphia Record*.

JANUARY 22nd

DR. MORDECAI M. KAPLAN

Professor of Homiletics, Jewish Theological Seminary. Founder and leader, Society for Advancement of Judaism. Author of "Judaism in Transition," "The Meaning of God in Modern Jewish Religion," "Judaism as a Civilization," etc.

FEBRUARY 5th

GERHART SEGER

Former member of the German Reichstag. Lecturer on Hitler's regime and the struggle between the Dictatorships and Democracies.

FEBRUARY 19th

PROF. SIDNEY HOOK

Lecturer New School for Social Research. Professor of Philosophy, New York University. Author of "The Metaphysics of Pragmatism," "Towards the Understanding of Karl Marx."

MARCH 11th

RABBI MILTON STEINBERG

Lecturer and author. Rabbi, Park Avenue Synagogue. Author of "The Making of the Modern Jew."

MARCH 18th

DR. MAX LERNER

Professor of Political Science, Williams College. Brilliant publicist and writer. Formerly editor of *The Nation*. Author of "It is Later Than You Think."

APRIL 1st

RAYMOND CLAPPER

Washington commentator and columnist of *The World-Telegram* and other Scripps-Howard newspapers. Author of "Racketeering in Washington."

APRIL 15th

REV. DR. STEPHEN S. WISE

Famous orator and Jewish leader.



Raymond Clapper



Johannes Steel



General Smedley D. Butler



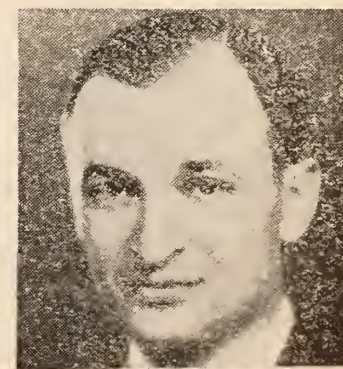
M. Kaplan



Dr. Gerhart Seger



Rev. William C. Kernan



Rabbi Milton Steinberg

THE EMINENT DR. WISE AS EDITOR

Stopped without payment of his subscription, L. Schwarz, Syracuse, N. Y.	
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A. Aaron, St. Joseph, Mo.....	\$4.00

On the Friday morning of June 10, 1862, this article appeared in the Cincinnati "The Israelite" as an editorial. It was written by the editor and publisher of the paper, Isaac M. Wise, and is worth reprinting now as a colorful example of the journalistic talents of Dr. Wise, and as an illustration of the manner in which he was obliged to run his publication. Note how he pilloried his delinquent subscribers.—EDITOR.

tain a show of decency, they call their whims the religion and customs of the fathers, in which we unfortunately disturbed them and still disturb them, therefore they raise the mad dog cry of infidelity at our heels and do us all the damage they can. Then come the whole craft of those who, with a *Mishnayoth* or any other old book under their arm peddled from house to house to save poor souls from purgatory, spread all sorts of superstitions, fostered all kinds of prejudices, and gave to ignorance and fear the authority of books that neither they themselves nor their customers could read. Then they examined with important mien Shochtim, Mezuzoth, Ethrogim, &c., and considered themselves placed in the world for the special purpose of cheating simple-minded men. Let us alone, they cried at us, let us make our living in our own way, do not interfere with our business, we do not want your light, it dazzles us, we do not like your truth, it deprives us of good customers. But as we would not hear, nor listen, they attempted and still do, to impair and weaken our effort.

(Continued on next page)

An Appeal to the Reader

THE opponents of *The Israelite* and *Deborah*, "more than the hairs of my head, are those who hate me for no cause."—exert all their ingenuity and influence to break down this establishment. "Behold their sitting down and their rising (I am their song)." Hidden enemies too cowardly to oppose us manfully and openly, now step forth with all their stings and thorns to do us harm. Inveterate enemies to whom this journal or anything else we wrote always was a thorn in the eye, now exhaust their ingenuity to embitter our life, make us

feel sick of our laborious task, and stop as much of our resources as they can control. The one party is grieved to see us diffuse light and truth contrary to their conceptions and inclinations. Let us walk in the darkness of our superstitions and ignorance as we did before you ever came to this country, when every Hazan was an unquestionable authority, every antipode who heard the chant of the Talmud somewhere passed himself off for a Hebrew theologian, and every *Minhag* of every country, town or village was urged as a law in Israel—a portion of our opponents cry—and to main-

A NOTE ON ISAAC M. WISE

AMERICAN Jewry has produced few men of such striking personality as Isaac M. Wise, rabbi, educator, lecturer, editor, college president. A man of boundless energy and indomitable will, he was able in the course of his many years of activity to accomplish tasks in every one of which were displayed his originality and his steadfastness.

Born in 1819, in a small town in Bohemia, the son of a Jewish school teacher, young Isaac in the customary manner of his age began his Hebrew studies at the age of four. His aptness was soon discovered and at an early age was sent to continue his studies at Prague. There, through his reading, he became acquainted with America and after that throughout his long life America was the land of his dreams, the "land of promise" for all Israel. In Prague, he received his ordination as Rabbi and for a short time he occupied a Rabbinical post at Radnitz, Bohemia.

We next hear of Wise in 1846, when he accepted the Rabbinate at Albany, New York. Immediately, he began his agitation for radical reforms in temple service and ritual. It was not, however, until he was called to accept a pulpit at Cincinnati in 1854 that his real active career began and for the next forty-six years he was engaged in the organization of Reform Judaism in America. His first task was the establishment of his *American Israelite*, one of the oldest Jewish weeklies in America. Through the columns of this periodical he expounded his views and propounded his ideas on matters of Jewish interests. For many years, he labored for the creation of a union of Jewish congregations. His other pet scheme, the founding of a rabbinical college in America, met with success in 1875 with the opening, at Cincinnati, of the first school of its kind in the United States, namely, the Hebrew Union College. In 1889, he brought to fruition the third

enduring offspring of his fertile brain, the Conference of American Rabbis.

The life of Isaac M. Wise may be considered an unusually successful one in that in his old age he was able to observe a full realization of all that which he planned and for which he strove. Many of his concepts and a great part of his ideology has been modified. His zeal for reform led him too far. His bitter opposition to national Judaism is recognized as an error by many of his younger followers. Nevertheless, the memory of few Americans is held in as high esteem as that of Isaac M. Wise. A man of great kindness and of truly humane spirit, he thrilled the imagination of his young students and inspired them with love and personal devotion. He was a pioneer in many fields of endeavor and as such both the German Jew with whom he dealt most frequently, and the East European, a later arrival in this country, feel that he has achieved a prominent position in American Jewish history.

By E. N. RABINOWITZ

forts as much as is in their power. Persecute him, he is a vulgar Dutchman, a foreigner, who has the sauciness of disputing what this or that priest maintained, spoke, expounded, wrote and printed, and we always believed, repeated and acknowledged; he disturbs us in our most sacred inactivity, in our *dolce* suspense, he is the pike in the fish pond always after our fat and indolent priests, down with him, give him a stick, we do not want him—so another class of our opponents excuse their attempts to break us down.

Then comes the other camp of modern society and cries, why does he not write against this and that, why not write against the absurd laws of eating this and not eating that, why does he not eat pork, write in favor of pork, and do something for the kitchen? Why does he not write against the rite of circumcision, the fasting on the Day of Atonement, the rest on Sabbath-day, as we long ago dispensed with these little things? So one portion asks and gives us a kick. Then comes the deist and gives us a blow, because we believe in Revelation, the atheist hurls his missels at our head, because we believe in God and immortality and have the boldness to say so in behalf of humanity and progress. Next comes the cosmopolitan and declares war against us, because we are too much Jewish, too exclusively Hebrew in religion and would not advocate the amalgamation of the Israelites and the Gentiles in religion and blood. However all of them disagree in this point they agree that we damage their respective theories and, therefore, they also administer a blow to us whenever they can.

And the missionaries and bigots and their train of accomplices, how they would like to see us go under! Formerly they could pity the ignorant Jew, the superstitious Jew, the lost Jew, the persecuted Jew, and please this or that audience, flatter their own vanity and stupidity, and made money for the poor Jew, the brothers of God according to the flesh, and pocketed with the pious sigh and a most holy mien. Since however, that audacious bold and frank *Israelite* exposed their theories, attacked their mean business, uncovered their *modus operandi*, peeped behind their curtains, and week after week proved that the Hebrew is no object of pity, that he fights his own way through modern society and with the help of God works out his

own salvation, they feel uneasy as long as *The Israelite* exists. Give him a kick, is their motto, whenever they get together as much courage as to speak of *The Israelite*.

Worse, however, and fiercer than by all the above crews of our opponents, we have been and are persecuted and injured by the mean and despicable envy of men who want honor without labor, the reward first and the labor never, popularity without love for the community and without activity in their behalf — men who thirst after and dream of renown, fame, greatness and glory without having either the will or ability to benefit the community, who exhibit themselves everywhere, flatter everybody, know and say everything, and belittle everybody who might throw them in the shade. *The Israelite* not being in the world to sound their praise and eulogize their greatness, they hate it and try to the utmost to damage it. Here is the real and accurate picture of our opponents.

We now ask our friends, shall we yield? Shall we stand idly by and see them clap hands at our fall, sneer, and jeer at our failure, laugh and rejoice at our misfortune? We ask our friends, if such we have whose mind is not entirely absorbed in the calamities or business of the day, shall we leave the field, the entire field to the host who misrepresented us for years, to the enemies of Israel, who enrich themselves at our expense, sell the honor of Israel and the truth of God to feed their stomachs, exhibit their ignorance as the religion of Israel, their indolence and apprehension of light as the sentiments of our people, their vanity and haughtiness as the object of our existence, their hollow, flat, dismal and sloughy sophistry as the wisdom of Israel? Shall we leave the field to screech-owls and night-hawks, to renegade missionaries and deceived imposters, to those who pity us from ignorance and misunderstand us from want of information? Shall we in this new home, retire and see our honor and our future undermined by moles and masked hypocrites? We for ourselves answer emphatically, No! With the last drop of blood and the last spark of our intellect, No! If our opponents were as many as sands on the sea shore and our friends as few and far apart as angel's visits, we would not yield. Too sacred is the cause in which we are engaged, too important for the

happiness and redemption of mankind, too necessary for future generations that the hatred, self-interest, envy or egotism of any man or men should cause us to stop our exertions. If we must write for the last ten of our readers, and combat perpetually against debts, want, poverty or even destitution (which we have not to fear,) if our opponents spit poison and fire on us, we shall still continue to proclaim publicly "I am a Hebrew and the God of heaven I fear,"—continue to fight the battles of the Lord for Israel and truth—never yield, never stagger. This is our firm determination in the midst of care and trouble, and it must be written down for future reference that, although we have ever so many friends, so we are told at least — who dispose of thousands and ten thousands of useless metal and grew up in wealth, while we spent our days and night in a holy cause, numerous friends who are now wealthy still sleep soundly when we deceived the sleep from our weary eyelids in the service of God and Israel; still we sit here in care and trouble, because we can not come up to our engagements and promises.—It must be written down for future reference.

But if we have friends, if the cause which we served for the last eighteen years, without pause almost we served in this country for the last fifteen years; if we have friends, let us hear of them. Let them propose to do something for the maintenance of these papers.—Mark, we accept no presents, no gifts: we do not come a beggar at your doors.

You can only do either of two things for us: Collect new subscribers for these papers, take the trouble of soliciting new subscriptions among your friends and acquaintances, almost every one of you can do it, because each of you exercises a certain influence; or subscribe for those who cannot afford to pay and would like to read.

This is the relief we propose. If you know a better one, let us know it. If the congregations desire to purchase these papers, they can have them, and I promise them, to serve as faithfully as heretofore in the editorial department. Let them do with the business department what they please. In a financial respect we propose to sell them the types, press, forms, books, and all other materials necessary for the publication of these papers.

(Continued on page 23)

THE TRANSFORMATION OF THE PALESTINE MARITIME PLAIN

BEFORE examining the present position of the agricultural and horticultural structure of Palestine it may be instructive to read a description of the Maritime Plan in 1913, that area of Palestine which is now the most productive and the most thickly populated. The Royal Commission quotes the following description in its Report and states that in its opinion it is truthful and disinterested.

"The road leading from Gaza to the north was only a summer track suitable for transport by camels and carts . . . In the rainy season it was impassable.

"In the villages on both sides of the track and as far as the hills to the east no orange groves, orchards or vineyards were to be seen until one reached Yabna Village. Trees generally were a rare sight in these villages . . .

"In all the villages dotting the plain between Gaza and Jaffa there was only one well in a village and in the smaller villages there were no wells at all . . . Not in a single village in all this area was water used for irrigation. Water was scantily used for drinking purposes by man or beast.

"Houses were all of mud. No windows were anywhere to be seen. The roofs were of caked mud. . . The family lived in the elevated part while in the lower part the cattle were housed. The cattle were small and poor. So were the chickens.

" . . . The ploughs used were of wood. European ploughs were not known in the whole area. Not a village could boast of a cart. Sowing was done by hand; harvesting by the scythe and threshing by animals. Fields were never manured.

" . . . Every second year the fields were measured by stick and rope and distributed among the cultivators. Division of land always led to strife and bloodshed.

"The yields were very poor . . . The wheat yield went to Government for payment of tithe and to the 'effendi' in payment for interest on loans. The 'fellah' (Arab peasant) himself made his bread from dura.

"The sanitary conditions in the villages were horrible. Schools did not

exist and the younger generation rolled about in the mud of the streets. The rate of infant mortality was very high. There was no medical service in any of the villages distant from a Jewish settlement. In passing a village one noticed a large number of blind, or halfblind persons. Malaria was rampant.

" . . . In the neighborhood of Wadi Rubin considerable quantities of vegetables, especially tomatoes, were grown. But the standing water in the 'wadi' devastated the whole area, being a breeding place for malaria. At Wadi Hunein there were several orange groves belonging to 'effendis.' Most of them were in a very neglected state. They were planted in irregular formation and irrigated in a very primitive manner . . . At Beit Dajan, Yazur and Jaffa considerable areas were planted with orange trees. The quality of these groves was not superior to those of Wadi Hunein.

"The entire area of orange groves owned by Arabs before the war was 200,000 dunams while the Jews owned 10,000 dunams. The export of oranges . . . (in 1913 amounted to 910,548 cases.)

"The area north of Jaffa as far as Hedera and Zichron Jacob, known as the Sharon, consisted of two distinctive parts divided by a line from south to north. . . The villages in this area were few and thinly populated. Many ruins of villages were scattered over the area as owing to the prevalence of malaria many villages were deserted by the inhabitants who migrated to the hills . . ."

Is it not fair to say that at that time, in 1913, the Maritime Plain had, under the Government's definition of cultivated area, which is such land as "is actually under cultivation, or which can be brought under cultivation by the application of the labor and resources of the average Palestinian (Arab) cultivator," reached the limit of its absorptive capacity?

Contrast this position of the country with that which the Royal Commission found in 1936.

" . . . Twelve years ago the National Home was an experiment; today it is a 'going concern' . . . The process of (Jewish) agricultural colo-

nization has steadily continued . . . There are now 203 agricultural settlements containing some 97,000 people. Some of the new colonies are again in the uplands of Galilee, northwards of Mount Tabor; but most of them, as before, are in the plains. Three-parts of the Plain of Esdraelon, all of the Valley of Jezreel, a great part of the Maritime Plain between Jaffa and Mount Carmel, and another large area south of Jaffa—these wide stretches of plain-land, drained and irrigated and green with citrus trees or brown from the plough, are the agrarian basis of the National Home. The country-towns have likewise grown and prospered.

"Yet more impressive has been the urban development. Tel Aviv, still a wholly Jewish town, has leaped to the first place among the towns of Palestine. Its population now probably exceeds 150,000 . . .

"The growth of Haifa, too, which has now a population of 100,000, is only less remarkable than that of Tel Aviv. But Haifa is not, like Tel Aviv, a wholly Jewish concern . . . The European shipping in the new and spacious harbor is serving Arab as well as Jewish Palestine. We observed that many cases of goods in the sheds at the quayside were marked for transit to Baghdad."

JEWISH THEOLOGICAL SEMINARY CELEBRATES 54th YEAR

ELEVEN students have been admitted to the post-graduate rabbinical course at the Jewish Theological Seminary of America in New York City. The Seminary will mark the opening of its fifty-fourth year with memorial services dedicated to the late Professor Israel Davidson, to be held at 8:30 P.M. in the Unterberg Auditorium of the Seminary on Monday, October 30th.

The new students who have been admitted to the rabbinical department are: Louis Barishnikoff, Solomon S. Bernards, Herman Kieval, Benjamin Kreitman, Israel A. Laster, Meyer Herbert Ribner, Norman N. Shapiro, Mereminsky, David H. Pintz, Stanley Rabinowitz, Herbert Ribner, Norman N. Shapiro and Max Vorspan.

BROOKLYN JEWISH CENTER ACTIVITIES

FIRST LATE FRIDAY NIGHT SERVICE THIS EVENING, OCT. 20th

Our late Friday night lecture services will begin for the season this Friday evening, October 20th at 8:30 o'clock promptly. Rabbi Levinthal has chosen for the theme of his first lecture this season, "The Jew's Most Effective Defense," in which he desires to present what he believes is one of the most vital messages for the American Jew today.

The Center Friday evening services have been very successful in the past and we are confident that we shall have the same large and interested congregation this year. Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited.

INSTITUTE OF JEWISH STUDIES FOR ADULTS NOW IN FULL SESSION

From all indications the registration this year in our Institute of Jewish Studies for Adults will exceed the registration that we had last year. All of the classes have now started the season's work, but it is still possible for men and women to enroll in all of them.

Courses in Hebrew are given on Thursday evenings at 8 and at 9 o'clock. Jewish History is given on Tuesday evenings at 9 o'clock; the course in Talmud A on Tuesday evenings at 9 P.M.; the course in Talmud B on Tuesday evening at 8 P.M. and the courses in Bible on Thursday evenings at 8 P.M.

Special day courses are being offered on Wednesdays in Jewish History which meets from 10 A.M. to 11 A.M. and Religion from 11 A.M. to 12. Due to special circumstances these classes will assemble at these hours on Monday, October 23rd instead of their usual Wednesday schedule.

ADVANCE NOTICE

On Friday evening, October 27th, we shall have the pleasure of hearing as our guest speaker in our synagogue pulpit, Mr. Abraham Goldberg, the well known Zionist writer and orator. Mr. Goldberg attended the last Zionist Congress which was held in the latter part of August in Geneva. He will speak on the interesting subject, "The Fate of Zionism in a World at War."

JOINT MEETING OF THE BOARD OF TRUSTEES AND GOVERNING BOARD

The season's first joint meeting of the Board of Trustees and Governing Board will take place on Thursday evening, October 26th at 8:30 o'clock. Matters of importance will be discussed.

YIDDISH LECTURE AND ENTERTAINMENT NOV. 4th

The season's first Yiddish lecture will be held on Saturday evening, November 4th, at 8:30 o'clock. The evening is arranged on the occasion of the 20th anniversary celebration of the Yiddish Art Theatre under the direction of Maurice Schwartz. Mr. S. Nigger, well known literary critic of *The Day*, will deliver the principal address on Sholom Asch's "Tillim Yid" (Salvation). Michael Gibson will read several episodes from the play. Miss Gloria Hammer will participate in a program of Jewish folk songs. She will be accompanied on the piano by Natalie Claire Asen. A brief introduction will be made by Dr. Asen. Rabbi Louis Hammer will preside.

Admission will be 25c; the proceeds to be devoted to the library fund of the Center.

CLASS IN LITERATURE MEETS WEDNESDAYS

Under the joint auspices of the Forum Committee of the Center and the New York Board of Education a class in Contemporary Literature meets every Wednesday evening at 8:30 o'clock at the Center. Mr. Jacob Kaplan is the instructor of the class. There is no charge for admission.

"NIGHT OF STARS" TICKETS ON SALE AT THE CENTER

The Sisterhood of the Center is participating with the United Palestine Appeal in the sale of tickets for the "Night of Stars" which will be held at Madison Square Garden on Wednesday evening, November 15th. The proceeds of the evening will be used to resettle Jewish refugees in Palestine. Tickets may be obtained at the office of the Center or from the chairman, Mrs. I. Lowenfeld.

CENTER CLUBS RESUME ACTIVITIES

The following junior clubs have been organized for the coming season:

Center Girls—13-14½ years of age.

Vivalets—girls 11½-13 years of age.

Maccabees—boys 12-13 years of age.

Center Boys—13½-15 years of age.

The above groups meet on Saturday evenings at 7:30 o'clock.

Girls Club—10 to 11½ years of age.

Senior Girls—14½-16 years of age.

Hakoach—boys 15-17 years of age.

Photograph Group—open to all club members interested in various phases of photography.

The above groups meet on Sunday afternoons at 2:30 o'clock.

Junior League—boys, 17 to 21 years of age; girls, 16 to 19; meetings on Thursday evenings.

CENTER ACADEMY

The Center Academy of the Brooklyn Jewish Center announces that most groups are filled to capacity. We do, however, have several openings in the Kindergarten group and in the Second Grade.

Appointments with the Center Academy office can be made by calling President 4-1400 daily between 8:30 A.M. and 4:30 P.M.

PUBLIC SPEAKING CLASS MEETS EVERY TUESDAY

Under the joint auspices of the Forum and Education Committee and the New York Board of Education a class in public speaking will be held every Tuesday evening at 8:30 o'clock. The instructor will be Dr. Henry Miller, an expert in the field of public speaking. Admission will be free to Center members as well as non-members.

CENTER ACADEMY THEATRE PARTY

The Center Academy is arranging its Theatre Party for Tuesday evening, November 14th at the Plymouth Theatre. The production will be "Margin for Error" by Clare Booth, author of "The Women" and "Kiss the Boys Goodbye."

ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of the following gifts:

Prayer Books and a Torah Cover were presented by Mrs. Helen Blumberg in memory of her husband, Max Blumberg.

The Sisterhood donated several books from the Temple of Religion to the Center library.

LIBRARY ADDITIONS

The following books were recently acquired by the Center library:

Vincent Sheehan—"Not Peace But a Sword."

John Gunther—"Inside Asia."

Vicki Baum—"Shanghai 37."

Norman Waln—"Reaching for the Stars."

Dorothy Thompson—"Let the Record Speak."

Heinrich Mann—"Henry, King of France."

Heinrich Mann—"Nietzsche."

Stefan Zweig—"Tolstoi."

Andre Gide—"Montaigne."

Thomas Mann—"Schopenhauer."

Roman Rolland—"Rosseau."

Louis Golding—"Mr. Emanuel."

BASKETBALL GAMES SCHEDULE

The following is a schedule of the games already arranged by the Center basketball team for this season:

Sun., Oct. 22nd—J. C. H. of Bensonhurst.

Sun., Oct. 29th—Foley A.A.

Sun., Nov. 5th—Ohrbachs

Sun., Nov. 12th—Union Temple.

Sun., Nov. 26th—Newark "Y."

Sun., Dec. 3rd—To be announced.

CENTER RESTAURANT OPENS SUNDAY

The restaurant of the Center will re-open for the season next Sunday, October 22nd at 12 noon. Regular dinners and a la carte meals will be served every Sunday hereafter from 12 to 5 P.M. Center members are cordially invited to use the facilities of our restaurant on Sundays for themselves and their families. The price for a full course dinner is \$1.00 per person.

BAR MITZVAH

We extend our hearty congratulations and best wishes to Mr. and Mrs. Jacob I. Goodstein of 780 St. Marks Avenue on the Bar Mitzvah of their son, Aaron, which will be held at the Center Synagogue on Saturday morning, October 21st.

MONUMENT UNVEILINGS

The unveiling of a monument in memory of the late Mrs. Mendel Hecht will be held on Sunday afternoon, October 22nd at 2:00 o'clock on the Washington Cemetery, Section 4 (New Bessarabian Aid Ass'n.)

* * *

The members of the Center are requested to attend the unveiling of the monument in memory of our late vice-president, Mr. Henry Seinfel and Mrs. Seinfel which will be held at the Brooklyn Jewish Center Sub-division of the Montefiore Cemetery at Springfield, Long Island, on Sunday morning, October 22nd at 11:30 o'clock. In case of inclement weather, the unveiling will be postponed to the following Sunday.

* * *

On Sunday morning, November 5th at 11 o'clock a monument in memory of the late Mr. M. Haft and Mrs. Haft will be unveiled at the New Mt. Carmel Cemetery.

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PERSONAL

Rabbi Levinthal delivered the Benediction at the exercises marking the inaugural of the newly elected President of Brooklyn College, Prof. Harry D. Gideonse, at the College on Thursday afternoon, October 19th.

CONGRATULATIONS

We extend our heartiest congratulations to the following:

Hyman L. Brainson of 1430 Carroll Street on his marriage to Miss Ethel Charlotte Tanenbaum.

Mr. and Mrs. Milton J. Goell of 347 New York Avenue on the occasion of the birth of their son on October 13th.

SISTERHOOD

MOTHER - DAUGHTER

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FASHION SHOW**

WED., NOV. 8th at 12 Noon

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Tickets of Admission at \$2.50 per person may be obtained at the Center office.

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APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Abrams, Meyer
Metals Married
Res. 1022 Carroll St.
Bus. 61 Broadway
Proposed by William L. Kuhn
- Babbitt, Irving
Accountant Unmarried
Res. 125 Schenectady Ave.
Bus. 2 Park Place
- Berlin, Miss Rositta
Res. 698 Montgomery St.
Proposed by Muriel Blickstein
- Bock, Myron
Broker Unmarried
Res. 1821 - 53rd St.
Bus. 40 Wall St.
Proposed by M. Goldstein and Irving Kemp
- Paul Bisgyer
Attorney Unmarried
Res. 435 E. 92nd St.
Bus. 21 E. 40th St.
- Blickstein, Harry
School Principal Married
Res. 705 Montgomery St.
Bus. P. S. 193
Proposed by Dr. Irving Cohen
- Botter, Joseph
Attorney Unmarried
Res. 535 Montgomery St.
Bus. 302 Broadway
Proposed by Jacob S. Doner
- Busel, Louis B.
Laces Married
Res. 2011 Linden Blvd.
Bus. 1200 Broadway
Proposed by Ben Gunther
- Creppa, Miss Sarah
Res. 682 Schenck Ave.
Proposed by Martin Katz
- Datz, Seymour
Furs Unmarried
Res. 1275 Union St.
Bus. 252 W. 30th St.
Proposed by George Friedwald
- Dubrow, George F.
Cafeteria Married
Res. 422a New York Ave.
Bus. 1110 Eastern Parkway
Proposed by Martin Zinn
- Duckor, Dr. Louis
Dentist Married
Res. 985 Park Place
Bus. 1 Nevins St.
Proposed by Dr. A. H. Shack and Dr. I. E. Shack
- Erenstoft, Morris
Rubber Married
Res. 110 New York Ave.
Bus. 67 Broad St.
Proposed by Judge Emanuel Greenberg.
- Finkelstein, Samuel
Attorney Unmarried
Res. 1214 Avenue K
Bus. 29 Broadway
Proposed by Sidney Leonard
- Fruchtenberg, Miss Claire
Res. 879 Park Place
Proposed by Ray Brandwein
- Glasser, Abraham
Clothing Married
Res. 1504 Carroll St.
Bus. 873 Broadway
Proposed by Mrs. Betty Abramowitz.
- Gutchin, Benjamin
Teacher Unmarried
Res. 23 Tapscott St.
Bus. Girls High School
Proposed by Israel Cohen
- Gorman, Joseph
Merchant Married
Res. 2078 - 62nd St.
Bus. 101 W. 42nd St.
Proposed by Mort Zimmerman
- Gromet, Dr. Robert Y.
Physician Unmarried
Res. 49 Balfour Pl.
Bus. L. I. College Hospital
Proposed by Samuel Schoenfeld and Alvin Goldstein
- Halpern, Miss Lillian
Res. 318 Floyd St.
Bus. Municipal Bldg.
- Herman, Samuel
Real Estate Married
Res. 888 Montgomery St.
Bus. 66 Court St.
Proposed by Judge Emanuel Greenberg.
- Jacobs, Arthur L.
Attorney Married
Res. 1324 Carroll St.
Bus. 233 Broadway
Proposed by Judge Emanuel Greenberg and Abraham Ginsburg
- Kafko, Andrew
Food Distr. Unmarried
Res. 242 E. 93rd St.
Bus. 27th St. & 13th Ave.
- Kammerman, Hyman
Govt. Unmarried
Res. 239 Grafton St.
Bus. Federal Bldg.
- Klausner, Miss Sylvia
Res. 961 Eastern Parkway
Bus. B'way. & Flushing Ave.
- Landa, Mrs. Jean
Res. 329 Kingston Ave.
Proposed by Frank Schaeffer
- Langert, Isidor
Stampings Unmarried
Res. 1618 Union St.
Bus. 440 Adelphi St.
Proposed by Al Loonin and Al Sacks
- Lapidus, Joseph
Skirt Mfg. Unmarried
Res. 672 Eastern Parkway
Bus. 323 W. 39th St.
Proposed by Jacob S. Doner
- Levinthal, Lazar E.
Attorney Unmarried
Res. 576 Eastern Parkway
Bus. 2 Lafayette St.
Proposed by Rabbi I. H. Levinthal
- Levy, Abraham
Govt. Married
Res. 1045 St. Johns Place
Bus. 341 Ninth Ave.
Proposed by Jacob S. Doner
- Litty, Irving L.
Res. 2025 Regent Place
Proposed by Elias B. Desatnek
- Lieb, Hamilton
Attorney Unmarried
Res. 1429 President St.
Bus. 130 Clinton St.
Proposed by Samuel Rottenberg
- Levine, Israel A.
Jewelry Married
Res. 573 Eastern Parkway
Bus. 87 Nassau St.
Proposed by L. Moody
- Lyons, Lester
Attorney Married
Res. 436 Eastern Parkway
Bus. 239 Broadway
Proposed by Rabbi I. H. Levinthal
- Maslow, Dr. Herman L.
Physician Married
Res. 789 St. Marks Ave.
Bus. 706 Eastern Parkway
- Michaelson, Ben S.
C.P.A. Married
Res. 135 Eastern Parkway
Bus. 1 Madison Avenue
- Nelson, Dr. Louis S.
Physician Married
Res. 163 Eastern Parkway
Bus. 201 Eastern Parkway
Proposed by Dr. S. A. Wolfe

Newman, Frank
Furniture Unmarried
Res. 204 Keap St.
Bus. 115 Lorimer St.
*Proposed by Murry Gabel
and Benj. Gabel*

Panzer, Helen
Res. 444 Amboy St.

Puchkoff, Morris B.
Attorney Married
Res. 1625 - 51st St.
Bus. 69 Metropolitan Ave.
Proposed by Wm. S. Shoreinstein

Raphael, Jack
Furs Unmarried
Res. 1176 President St.
Bus. 312 Seventh Ave.
*Proposed by Irving Stein
and Sam Schoenfeld*

Rashbaum, Arthur A.
Textiles Married
Res. 270 Crown St.
Bus. 411 Fifth Ave.
Proposed by Morris Rothkopf

Roth, Herman J.
Costume Jewelry Married
Res. 566 Montgomery St.
Bus. 110 W. 40th St.
Proposed by Saul S. Abelov

Rettinger, Sam
Photos Unmarried
Res. 309 E. 92nd St.
Bus. 111 W. 119th St.

Rosen, Louis
Bedspreads Married
Res. 810 Montgomery St.
Bus. 383 Broadway
*Proposed by Abraham Ginsburg
and Samuel H. Goldberg*

Rosenberg, Joseph
Advertising Married
Res. 75 E. 21st St.
Bus. 110 Waterbury St.
Proposed by Mort Zimmerman

Rosenberg, Milton
Textiles Unmarried
Res. 295 Maple St.
Bus. 61 Walker St.
Proposed by A. Joseph Lieberman

Sass, Paul
Unmarried
Res. 1116 Carroll St.
Bus. 128 W. 31st St.
*Proposed by Michael E. Mayer
and A. Joseph Lieberman*

Schneider, Harold
Real Estate Married
Res. 1310 President St.
Bus. Same
Proposed by Mrs. S. Leibowitz

Schwartz, Arnold M.
Attorney Married
Res. 180 Winthrop St.
Bus. 50 Court St.
*Proposed by Henry Holtzman
and Jacob L. Holtzman*

Shapiro, Dr. Max E.
Physician Unmarried
Res. 1280 E. 18th St.
Proposed by Judge Emanuel Greenberg

Shofler, Victor A.
Auto Slip Covers Married
Res. 451 Kingston Ave.
Bus. 569 Broadway
Proposed by Dr. Samuel Greenberg

Shofler, Walter K.
Res. 451 Kingston Ave.
*Proposed by Dr. Samuel Greenberg
and Elias B. Desatnek*

Silberg, Bernard R.
Infants Wear Unmarried
Res. 699 Montgomery St.
Bus. 28 W. 27th St.
*Proposed by Jacob Harmatz
Dr. Harold N. Lefft
and Joseph Lefft*

Smith, Benjamin
Teacher Married
Res. 597 Essex St.
Bus. 8 Belmont Ave.

Wirtzbaum, Jacob
Furrier Married
Bus. 263 Eastern Parkway
Bus. 237 Seventh Ave.
Proposed by David B. Kaminsky

Zenkel, Sam
Unmarried
Res. 1719 Union St.

Zimtbau, Dr. L.
Physician Married
Res. 353 New York Ave.
Bus. Same
Proposed by Samuel H. Goldberg

The following have applied for reinstatement in the Brooklyn Jewish Center:

Green, Dr. Samuel W.
Physician Married
Res. 135 Eastern Parkway
Bus. 11 Schermerhorn St.
Proposed by Dr. Reuben Finkelstein

Horowitz, Bernard
Real Estate Married
Res. 751 St. Marks Ave.
Bus. 50 Court St.
Proposed by Abraham Ginsburg

Kasnowitz, Sidney
Accountant Married
Res. 1762 Union St.
Proposed by Benjamin Machlin

Kassof, Herbert
C.P.A. Unmarried
Res. 1745 President St.

Rottenberg, Bernard L.
Advertising Unmarried
Res. 108 E. 38th St.
Bus. 247 Park Ave.
Proposed by Samuel Rottenberg

Rottenberg, Manny C.
Wool Novelty Married
Res. 50 E. 21st St.
Bus. 19 W. 18th St.
Proposed by Samuel Rottenberg

Rottenberg, Leo
Yarns Married
Res. 295 St. Johns Place
Bus. 19 W. 18th St.
Proposed by Samuel Rottenberg

Samuelson, Milton
Handbags Married
Res. 1025 St. Johns Place
Bus. 38 W. 32nd St.
Proposed by Max E. Landau
JUDGE EMANUEL GREENBERG
Chairman, Membership Committee

SABBATH SERVICES

Kindling of candles at 4:54 o'clock.
Friday evening services at 5:00.
Sabbath services, Parsha Lek Leka, will commence at 8:45 A.M.
Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:15 P.M.
Mincha services at 5:15 P.M.

DAILY SERVICES

Morning services at 7 and 8.
Mincha services at 5:15 P.M.

WE THANK—

The Center is grateful to all members who have provided the cake, wine, fruit and flowers used for this year's Succah. We are also thankful to the members of the Sisterhood for their capable cooperation, and members of the League for Labor Palestine, and the children of the Center Academy who supervised the decoration of the Succah.

CONGRATULATIONS

The Center extends its best wishes to Mr. and Mrs. Morris Groden, of 693 Montgomery Street, on the celebration of their fiftieth wedding anniversary on Sunday, October 29th. Mr. and Mrs. Groden will be at home from 3 to 6 P.M. No cards.

P.T.A. HEBREW SCHOOL MEETING WEDNESDAY

The P.T.A. of our Hebrew School and Sunday School will meet next Wednesday evening at 8:30. An interesting program has been arranged. All parents are invited.

THE CAREER OF S. N. BEHRMAN (Continued from page 7)

and true. "Biography" begins to present people who definitely stand for something. The characters of Marion Froude and Richard Kurt symbolize liberalism and radicalism in the larger sense. At thirty-five, Marion is mellow, tolerant, amused with life and people. Although aware of stupidity and pettiness, she looks also for goodness and gentleness. She understands people, therefore she cannot hate them. Kurt, ten years younger, is bitter against society. His father was killed at his side by militia while the two of them were listening to a strike speech. Kurt is activated by a desire to destroy existing forces by showing up their absurdity. The hatred he feels for people with position and power is as foreign to Marion as her unconcern and tolerance for them is revolting to him. "The immutable difference" of background, temperament and essence is deeper than their passion for each other. While Kurt loves Marion, he hates her essential quality, tolerance, while she cannot comprehend his urge for destruction. It is this fundamental conflict which makes "Biography" more than comedy. For Kurt, Marion could have offered all the things he had missed, motherliness, sisterliness, compassion, strength, but all these he had to refuse because of the difference in their ideology.

After Fascism became a fact in Germany five years ago, Behrman made an attempt to study and solve the political and social problems of the day. And the result was that he asked for "Rain from Heaven." The incentive behind his plot was Gerhart Hauptmann's hostility to his friend and champion, Alfred Kerr, a Jew, after the Nazis took control of Germany. In "Rain from Heaven" Behrman presents a picture of the modern liberal, the Fascist, the anti-Semite, and the potential communist, the dying order and the ascending one; but his stand is as a dramatist and not as a propagandist, and his conclusion is not a Marxist one.

His symbols of world-thought are Hobart Eldridge, the capitalist Fascist, Lael Wyngate, the liberal, and Hugo Willens, a German exile who becomes conscious of the fact that he must test the foundations of his world,—the potential communist. In the play are two significant scenes; first, Hobart's expression of fear for and defence of, his class, which is effective for the cow-

ardice and childishness it reveals in the dread of the loss of fortune and the unconvincingness of his resistance. Hobart arouses no sympathy in his baffledness. The second scene of importance is the last, wherein Hugo makes the discovery that "liberalism is not enough." "I'm sick of evasions," he says. "Civilization, charity, progress, tolerance—all the catch-words. They've done us in. I see now that there is only one thing left: to destroy the inhuman, to discover humanity. I must find certitude at last, and having found it, if necessary, die for it." "Or kill for it?" asks Lael, the woman who loves him. And he answers, "Or kill for it."

From this expression of revolutionary sympathy, Behrman reverts back to his inherent sentimentality, indulging in another luxury of liberalism as Lael says heroically, sententiously at Hugo's departure: "You will find me here. There is a genius for wandering and a genius for standing still . . ." Hugo declares, "I know this—while you live—one needn't despair." "For nothing will destroy me," answers Lael with fervent romanticism. "I shall live forever and so will you. Our enemies will beat against us and find that we have a strength beyond their clamor, beyond their forces."

And there Behrman put his trust ultimately in tradition, in individual understanding, and not in the mob, because he does not expect, he says, "anything from it but massacre or senseless vilification."

In the next play, "End of Summer," Behrman merely followed the trend he began with "Rain from Heaven." His might have been for a long time the detached humor which pooh-poohs all sides as he appreciates the flaws and foibles of each, but his smile grew the more earnest when it shone upon the characters who stand for progress—such as we know. Again he presented fairly all the protagonists, the unemployed intellectual radicals, the wealthy who live in the past, the maladjusted, and the intellectual fascist. Without having written a left-wing play, he nevertheless left no question as to where he stood. And this time it was in America, the former play having being laid abroad, outside of London.

Leonie Frothingham, a wealthy, innocent-hearted young matron, entertains her guests in her beautiful Maine

home during one bright summer. Estranged from her husband, she tries to fill her empty existence with amusement and excitement. Her daughter, Paula, just out of college, is in love with an unemployed radical, Will Dexter, who has won her over to labor's cause. Paula is completely detached about her money, but Will is afraid to marry her because of the wealth, and afraid to marry her without any. While he is vacillating between job hunting in New York and visiting Paula in Maine, the outlook is complicated by the presence of Kenneth Rice, a psychiatrist who has captured Leonie's fancy. Rice, an attractive, self-made man, is an intellectual fascist. An orphan who worked his way to the top, he is biding his time until he can situate himself still further on top. This would mean a marriage to Leonie, who is willing, but Rice miscalculates and falls in love with Paula. To Paula he explains that he corresponds to her "predatory" antecedents, the rugged individualists who made money irrespective of moralization; and he claims she has no right to associate with the type of thinking represented by radicalism: she is another class, even as he is. He insists that she is forcing herself into a false, artificial mold by repudiating her true interests. Fascinated by Rice although she knows he is the "enemy," Paula cleverly leads him on into a confession of love for her before the devastated, childishly trusting Leonie. Rice, the would-be "strongman," is dethroned, while Paula goes off to stand by Will in his "fight" and Leonie remains disillusioned, unoccupied—but not for long. She swiftly finds an interest in the radical magazine Will's comrade, Dennis, is about to launch—with the aid of her money. Says Leonie charmingly, "I suppose if it's really successful—it'll result in my losing everything I have . . ." And Dennis gallantly answers, "It'll only be taken away from you anyway. You'll only be anticipating the inevitable." And Leonie replies, "Why—how clever of me!" And so summer ends.

A vacation from social significance brought "Amphytrion 38" to the boards. Americanizing this typical French bedroom farce was probably a not too difficult feat, particularly since the two Guild stars were meant for it from the beginning. The special

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The Brooklyn Jewish Center Review

JEWISH COMMUNITIES IN
EGYPT AND ARABIA

REMEMBERING EMMA
LAZARUS

TALMUD FALSIFICATIONS

FOUR MONTHS AFTER

THE HOBBIES OF
DR. A. A. BERNHARDT

JEWISH EVENTS REVIEWED

NOVEMBER

1939

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BROOKLYN JEWISH CENTER REVIEW

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No. 11

TWENTY YEARS OF SERVICE

THIS month, November, 1939, Joseph Goldberg is rounding out his twentieth year of continuous service as Administrative Director of the Brooklyn Jewish Center. For twenty years the man and the institution reciprocally absorbed each other and thought each other fittest to fulfill mutual needs.

Goldberg has every reason to be satisfied with his career at the Brooklyn Jewish Center. He has established a rare record in Jewish communal life in America. He has played an indispensable role in the history of a great institution. His twenty years service at the institution is in itself a striking illustration of the esteem in which he is held. Cheerful, optimistic, fortunate in the fruition of his efforts, Goldberg is entering upon his twenty-first year of service with his fame and worth well established, the peak of his influence and efficiency neither reached nor passed, his interest in the Center undimmed and fresh as when he first came here.

It required rare qualities to retain a principal position for so many years at a place like the Brooklyn Jewish Center and enjoy so large a share of personal esteem. What commends him to his people? What are the essential secrets of his qualities?

Joseph Goldberg has the deepest affection for his tasks and excellent capabilities for their discharge. What the poet does with words, the painter with colors, the pianist with facile fingers, Goldberg does with his knowledge and his love of the Brooklyn Jewish Center. He knows and keeps in touch with every detail in the life of the institution. He is an integral part of its every activity and makes his influence felt everywhere. Every one admires the extent and sureness of his knowledge of the institution. Every one seeks his advice and opinions on Center matters. He cooperates and collaborates with everyone and anyone

who desires to promote its aims and ideals. Indifferent to nothing that concerns the Center, nothing is uncongenial to him that helps translate its policies into action and everything to him is subservient to the building up its objectives. Mr. Goldberg is everybody's ally. The Center loves him, and grows with him. He loves and serves the Center. Blessed with original, native modesty, with evenness of temper, calmness of demeanor, blessed with an easy and pleasing manner, he speaks simply and intimately to all, and all who come in contact with him have unwavering confidence in his integrity and ability and follow him with complete reliance.

In his own quiet, modest but effective way, by methods which harmonize with the social and spiritual activity of the Center, he helps elicit the best social sentiments and interests in behalf of the Center. Not once in twenty years has Mr. Goldberg become involved in personal misunderstandings or controversies with officers or members of the institution, which disputes unfortunately so often afflict a public institution causing dissipation and degradations of energy and dilute the interests of members. It is in no sense an overstatement to say that Goldberg is without a personal enemy and is deservedly among the most personable leaders in Jewish communal life in America.

Let it not be imagined, however, that Mr. Goldberg is merely a naturally easy-going, obliging and kindly person. He is an intensely practical and alert Administrative Director. In a pleasant manner he seeks and inspires obedience to authority and compliance with discipline. Nor should it be supposed that he merely deals with details and routine business in a particular style of his own. His mind is concerned more with principles than details. No one is more familiar with the history, traditions and rules of the

Center. He is inventive and original. He initiates and plans new activities and with self-effacement largely shares in the tasks of formulating new policies.

The essence of his character is a fine ethical personality. He has a deep understanding of the importance of the ethical personality in the individual human being, and how to evaluate and advance it. The Center to him is a concrete program for the realization of his own social and ethical character. It is his precious instrumentality for the advancement of social responsibility and for the fulfillment of his own life. His unwearied applications to details, his tireless industry, his patient thoroughness, his perennial cheerfulness and friendliness are affirmations of the ethical personality, attributes of his social character. In brief, his behavior is the exterior expression of the principles and ideals he cherishes; the moral means compelled by moral ends; the outer life of the inner ethical being.

During the World War an incident occurred in Mr. Goldberg's life which is very revealing and characteristic of him. He was one and a half years in active service in France, serving as a corporal in an infantry company of the Seventy-Seventh Division of the American Expeditionary Force. In war, time is out of joint, the soldier lives in one thick night of gloom. A man's former orderly life becomes a shapeless mass of chaotic perplexities. His faith, his ceremonials, dwindle, wax, dim and die.

When Mr. Goldberg left America for the front he took along with him a Jewish calendar which contained considerable information concerning Jewish life and religion. He constantly carried this calendar in his possession. Daily he had recourse to it. He read it and studied it. He read about the Sabbaths, the holy days, the fasts and feasts, the lighting of candles, the portion of the week, the Haftorah, the names of great Jews. This little calendar literally became to him a shin-

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Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents Moses Ginsberg, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, J.D., L.H.D., Rabbi Joseph Goldberg, Administrative Director

ing orb in the abyss of space and illumined his darkness. By means of this calendar, he kept in touch with the Jewish life it constructed for him. Though he knew in advance that Yom Kippur was not far off, yet the uncertainty of life and the imminence of death in the trenches, caused him to postpone making arrangements for its observance. On the day immediately preceding Yom Kippur, however, he asked for and obtained permission from his superior officer to observe the day. He organized and conducted services in an abandoned Catholic church near No Man's Land. When he was later asked why he took to war the Jewish calendar, he straightway answered, "I longed for peace and could find it only in a Jewish atmosphere."

Throughout his life there run the aspirations of a spiritual man for personal daily relationship with the spiritual life of his people. To that end he exerts unremitting efforts.

Goldberg ascribes his accomplishments (he calls it his "humble share") and expresses deep gratitude, to the former and present presidents, Samuel Rottenberg, Isidor Fine, Joseph M. Schwartz, and to the other officers, to their large capacities for service and the intelligent and diligent use of gifts bestowed on them. He speaks with especial reverence and gratitude of his mentor Dr. Levinthal, who also does not believe in being wiser than the wisdom of the life which he should live. He reserves a salient place for his beloved wife, who sees charm and beauty in her husband's work and dreams.

Those who aspire to travel the hard road of social service, as well as all others, may profitably examine Joseph Goldberg's record for guidance, inspiration and imitation. If we are desirous of living in a better world we must, like Goldberg, become better practicing men and women. Right feeling is a poor substitute for right living. We have enough of good religious motives, enough of good arguments in favor of moral excellence, enough of good rules defining and prescribing what is right and wrong. We need corresponding good deeds, morality in daily conduct. We need men who, like Joseph Goldberg, will achieve consistency between creed and justice.

The Brooklyn Jewish Center, proud of Mr. Goldberg's achievements, wishes him continued happiness and success.

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

AS part of my pastoral duties I visited some patients at the Jewish Hospital in our borough. While there, I had the opportunity to observe a new trend in hospitalization which made a deep impression upon me.

I went through the various children's wards and saw on all the walls the most fascinating murals, painted by a gifted artist, Albert Cugat. The murals were designed to appeal to the child's mind. They portrayed the fairy tales and stories that children always delight to hear—Little Red Riding Hood, Alice in Wonderland, Snow White and the Seven Dwarfs, Pinocchio, Mother Goose, and even opera libretto themes like Coq d'Or, and some popular cartoonist characters.

As I looked upon those walls, and into the eyes of the little patients, I recalled the old hospital ward, with its white blank walls that created such fear in the child through the constant reminder that he was a hospital inmate. These paintings that now surrounded him made him forget his pains and aches. They transported him to the world of fancy and delight in which a child loves to dwell.

From there, the genial Max Abelman, the Executive Director of the Hospital, beaming with pride at this achievement, insisted that I visit yet another room that was also adorned with paintings. He led me to the *brith milah* room, where the new-born Jewish baby boy is initiated into the Abrahamic Covenant through the ancient rite of circumcision. Here, too, I saw splendid murals, this time of Jewish themes, done by the well-known Jewish artist, Joseph Margulies. The paintings depicted Hebrew characters and contained religious symbolism that spoke in eloquent terms to all gathered within those walls. To me it seemed that even the infant babe, brought into that room for a holy rite, must unconsciously fill

its little eyes with these significant images.

As I made my way for home, I thought of the striking influence that art possesses in molding our minds and thoughts, and how little that influence is utilized in the average Jewish home. We all speak of our desire to plant within the hearts of our children a love for their faith and their people. How much help we could derive for that very purpose if we utilize Jewish art. And yet, it is strange! Our walls are bedecked with pictures and paintings, of all types and all subjects, but not a Jewish type nor a Jewish subject. The Bezalel Art School in the revived Palestine has produced masterpieces of Hebraic art; Jewish artists in Germany, Poland and also here in America have given us remarkable artistic creations. Yet, despite this renaissance of the Jewish artistic genius, our homes are barren of all Jewish symbolism and adornment.

Let us take a lesson from this new trend in hospitalization, and let us begin to utilize in our homes a medium too long neglected, a medium that will not only bring beauty to our homes, but will also bring influences into the lives of our children that shall remain with them throughout their lives.

Israel H. Levinthal

UNDER the auspices of the Agendas Hasofrim (Hebrew Writers Association) and the Brit Ivrit Olanit (World Federation of Hebrew Cultural Organizations), a series of Hebrew books will shortly be published in Palestine. The publications will include poetry, novels, essays, philosophical works, and a year-book containing the works of young Hebrew writers. A campaign is being conducted in America by the Keren Hatarbut (Palestine Hebrew Culture Fund) to support these publications.

May he in the many years to come, carry on his noble efforts and remain a sturdy pillar in the house of Israel.

—LOUIS J. GRIBETZ

THE JEWISH COMMUNITIES IN EGYPT AND ARABIA

By ARTHUR SETTEL

The writer is former British United Press correspondent in the Near and Middle East, and Jewish Telegraphic Agency correspondent for Egypt. He was for three years associate editor of "The Palestine Post," and for a year acting editor of the "Egyptian Mail."

NOT until November, 1937, did it become clear that Nazi and Fascist poison propaganda, coupled with the activities of Palestine Arab students at Al Azhar University and of Arab trouble-makers who had been forced into exile from the Holy Land, was having substantial results in Egypt.

Anti-Zionist and anti-British street demonstrations; frequent distribution of brochures calling for a boycott of Jewish-owned business enterprises; an abortive raid on *Haret el Yahud*, the Jewish quarter in Old Cairo; a violent anti-Jewish campaign in the afternoon daily *Al Mokattam* and provocative questions in the Chamber of Deputies, threatened the erstwhile excellent relations between Jews and Moslems in the Nile Valley.

When on December 30, 1937, the Wafdist Government of Mustapha el Nahas Pasha was dismissed by the King, the ousted party almost at once seized upon the Palestine question as a stick with which to beat the new Cabinet of Mohammed Mahmoud Pasha.

While the Cairo conference, organized under the tutelage of the Wafd nationalists, accomplished precisely nothing insofar as reaching an equitable solution of the Palestine problem is concerned, it did make Egyptian Jews aware for the first time that their position was insecure.

It is a little-talked-of but significant fact that disgruntled Wafdist leaders have been more than friendly with Italian and German Embassy officials in Cairo and Alexandria. Mustapha el Nahas Pasha returned from his visit to Rome in October with some very definite ideas about the Jews of Egypt whose number cannot exceed 100,000 out of a total population of sixteen million.

In addition to being a frequent and generous contributor to the Palestine "Arab cause," Nahas Pasha circulated a report—still to be officially denied—

to the effect that Egyptian Jewry had "joined Palestine Jewry with a view to making all of the Fertile Crescent from Tel Hai to Wadi Halfa into a Jewish National Home." All of which prompts a consideration of the size, strength, position, social and cultural life and the outlook for the future of the Egyptian Jewish community.

II

When you ask in Cairo for the Jewish quarter, the chances are that you will be sent to the *Haret el Yahud*, a diminutive collection of tumble-down dwellings and tiny shops housing a population of 6,000 souls, most of them existing in appalling poverty and disease. These Jews are an admixture of Egyptian and Turkish-born Arabic-speaking people who read *Esh Shems* (The Sun), the only Arabic-Judaic weekly in the country; attend their ancient picturesque synagogues, and dress in native attire. Many are indistinguishable from the miserable Egyptian beggars who live everywhere around them in the Moussky. They are a sharp contrast to those rich fanatics who have, under German and Italian inspiration, clamored about the "vast wealth of the Jews in Egypt."

Perhaps the most influential and best educated Jewish community—exclusive of that in Palestine—inhabiting Arabic-speaking countries, is the Ashkenazic group of Egypt. Compared with the 110,000 Jews of Iraq, the 25,000 of Syria, the 50,000 of the Yemen, the 85,000 of Algeria, the 65,000 in Morocco, and the 18,000 in Tripoli, the Egyptian *yishuv* is well off. Apart from the inroads which German and Italian poison-mongers have been making into their social well-being, they are a prosperous, intellectually vigorous and kindly people, on good terms with their Moslem and Christian fellow-countrymen.

Probably the best known among the well-to-do Jews who live in Garden City Quarter of Cairo is Rene Cattawi Bey, Member of Parliament for Komombo, and son of the former Minister of Finance. Cattawi Pasha, senior, is like his son a non-Zionist. Together with a large number of wealthy

non-Egyptian Jews who live chiefly in Garden City and Sakkakini, the Cattawis give generously to the poor of all nationalities, participate freely in every kind of national, political, social and economic activity.

Egyptian Jews come under the official jurisdiction of the Rabbinate of Cairo or Alexandria in all matters relating to "personal status." Since the abolition of the Capitulatory regime in 1936, they are subject like all other nationals to the native courts and certain Moslem legal codes.

In education autonomous, Egyptian Jews of the wealthy classes receive their instruction in French at missionary or the Alliance schools. (There is a movement on foot to have those Jewish children who are enrolled at missionary schools transferred to Hebrew schools, where tuition fees are nominal). A limited number of institutions, established through the efforts of Jewish philanthropists like M. R. Green, admit indigent pupils and give them instruction in Hebrew and history.

The Sephardic and Ashkenazic Community organizations of Cairo and Alexandria respectively are mutually helpful, well-knit groups of upper middle-class Jews who maintain twenty-three synagogues in the capital and nineteen in the Harbour City, and support scores of charitable, educational and social institutions. Jewish hospitals in both cities give free clinical service to all, both being regarded as the finest in the Near and Middle East.

In more fashionable districts, Jewish merchants run up-to-date department stores, such as Cicurel's and Chemla's. The *Credit Foncier*, the *Credit Lyonnais*, and almost all of the headquarters of the numerous banks of Egypt have large Jewish constituencies.

Prominent Jewish families have their salons open to persons of distinction in British, Moslem and Jewish communities. Madam Cattawi Pasha, *Dame d'honneur* to the Queen of Egypt, is prominent in Egyptian society. Grand Rabbi Hayim Nahum is a national leader of international fame, has extraordinary influence in and out

of Government, and is distinguished as an Arabic and Hebrew scholar.

Most of the Jews of non-Egyptian extraction include a large population of Italian and French nationals. All use French as the language of commercial and social intercourse and support three small weeklies, *L'Aurore*, *Israel*, and *Kadimah*. The largest French language daily in the Near and Middle East, *La Bourse Egyptienne*, and the English daily, *The Egyptian Mail*, are managed, directed, edited and staffed—but not owned—by Jews.

Ben Asher, manager of the Peltours office in Alexandria, is probably the most active Zionist worker among Egyptian Jews. With the financial aid of M. Raphael Tiroel, Ben Asher directs a Settlement House, "*kibbutz*"—the only one in the country—on the road to Abukir, where thirteen pioneers "*halutzim*" are being trained for Palestine. In addition he founded and manages a "floating kibbutz" on a houseboat, "*The Dahabieh*," something of a phenomenon by virtue of its location on the waters surrounding Ras-el-Tin Palace. A handful of young Egyptian Arabic-speaking Jewish boys are trained there for maritime service.

The uneasy atmosphere in which the Jews of Egypt found themselves last year was not relieved by the presence in the country of a community of 150,000 Italians, who provide a perfect alibi for the vast number of propaganda agents now working in the large cities. A ridiculously large group of so-called Nazi newspaper correspondents are in residence at the Cairo office of the *Deutsches Nachrichten Büro*. Here they spend much of their time in conference with the editors of important Arabic dailies such as *Mokattam*, *Misri*, *Balagh* and *Ahram*, distributing gratis feature articles, photographs and news reports, all of which is of course thinly disguised propaganda.

There is unfortunately not sufficient space here to discuss the Arabic radio broadcasts from Leipzig; or the widespread distribution of *Mein Kampf* in Arabic; or the activities in the Nile Valley of Baron Wachendorf; or the schools which are being established throughout Egypt by the Italian Embassy; or the positions in purely Egyptian institutions such as the Misr Film Studios which are being held by Germans and/or Italians.

It suffices to say that the danger facing Egyptian Jewry today is, in the

words of a noted Egyptian Jew of my acquaintance, greater than it has been since the time of the Pharaohs.

III

More than 110,000 Jews live in Baghdad, Basrah, Mosul, where they are engaged chiefly in agricultural pursuits. Apart from a certain set of laws by which they "govern" themselves, they regard themselves, and are regarded by others as Iraqi subjects. When, following the outbreak of the Arab revolt in Palestine in 1936, anti-Jewish demonstrations broke out in Baghdad, the Chief Rabbi, His Grace Rabbi Sassoon Khedouri, President of the capital's Jewish Community, issued a statement on October 12 of that year disavowing Zionism. He said in part: "We Iraqis share heart and soul the national sentiments of our Iraqi brothers."

Prior to June 1, 1931, the establishment of the Israelite community in Baghdad was defined by the Rabbincal regulations issued during the Ottoman regime. In accordance with Article One of the Community Regulations No. 36 (1931), the Israelite community in Baghdad was divided into sub-communities according to district of residence. The areas cited included Baghdad, Basrah, Mosul and DIALA. Each community has its own President, a Chief Rabbi, a General Council and a lay Council. In Baghdad there is in addition a Spiritual Council.

Rabbi Khedouri was elected on February 12, 1933. The General Council over which he presided comprises sixty members for the City, seven religious and fifty-three lay. Executive elections are held every four years. The Council's duties are the control and training of the clergy, decisions in matters of doctrine, and other religious affairs. The Council likewise is elected every four years.

The Israelite Religious Court, which includes Rabbi Salman Hoogi Aboodi, President; Rabbi Raphael Haim and Rabbi Yehushua Moshi, has jurisdiction in matters relative to marriage, divorce, dowries, separations, maintenance, non-civil wills within the community and other matters of personal status. A Jewish Legal Appeal Committee is the last resort.

The Lay Council consists of a President and between four to six members, who hold office for two years. Its duties include the administration of *Waqf* property and charitable be-

quests; administration of communal taxation; administration of synagogues and their revenues and properties; administration of burial, etc.

One of the chief sources of revenue from the Jewish community is the *Gabailah* fees which total annually about \$750,000. These fees have been collected from ancient times. They are paid by the members of the Jewish community indirectly as levies on meat at the rate of ten *fi*ls for every kilogram. Other sources of income are school tuition fees, slaughter houses, burial taxes, etc. In 1935-6 the Community budget showed a deficit of slightly more than \$20,000, its total revenues being \$175,000.

The community has nine schools for boys in Baghdad. They include the Albert Sassoon, Shammash, Naom Nur-ael, Rachel Shammash, Al-Wataniyah, Masuda Salman, Al-Karm, Menashi Saleh. In addition there are religious schools. The total number of pupils in 1937-8 exceeded 8,350. The community has two schools for girls; Laura Kadoori and Naom, which accommodate 1,893 students. Thirty-two percent of the schools' budgets were met by tuition fees, the remainder by voluntary contributions. Fifty-six percent of the student body was exempt from payment of fees. The community also maintains private schools. The total number of students attending Jewish schools in Baghdad is about 13,000.

There are several Jewish hospitals (Mir Elias, Dar al-Shifa, Rima Kadoorie Eye Hospital, etc.), a number of charitable institutions, and forty-one synagogues, of which the oldest are the Great Synagogue, founded in the Fifth Century B.C., and the Sheikh Itzhak, founded in the Seventh Century, B.C.

While non-Baghdad Jews are engaged in agriculture, not less than eighty percent of the capital city's trade is in Jewish hands. Jews, too, are the money-lenders of the country, and as such easy targets for Jew-baiting. The most notorious case of money-lending is that of a loan made to the late King Feisal, "liberator of Iraq," by Haim Effendi Nathanail. The sum exceeded five million dollars and was used for spreading anti-French propaganda in Mesopotamia.

On the arrival of Sir Alfred Mond in Iraq in 1924, there was an outburst of bitter anti-Jewish feeling in the country, chiefly on the grounds that the Jewish community was Zion-

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REMEMBERING EMMA LAZARUS

On the 50th Anniversary of the Erection of the Statue of Liberty

By HAROLD BERMAN

*Give me your tired, your poor,
Your huddled masses, yearning to
breathe free,
The wretched refuse of your teeming
shore
Send these, the homeless, tempest-
lost to me.
I lift my lamp beside the golden door.*

THESE winged, almost prophetic, words are inscribed in bold golden letters on the base of the gigantic Statue of Liberty, placed at the entrance of New York harbor fifty years ago as a symbol of the open-armed welcome and the freedom awaiting the one who entered the portals of America. The bronze lady with the lighted lamp is the work of the French sculptor, Bartholdi, and is the gift of the French people to their fellow-Republicans across the sea, but the dedicatory verses are the product of the genius of Emma Lazarus, a Jewish-American poet who saw the light of day, lived her all-too-brief life and died right here in the City of New York, where the optimistic faith in America's "Golden door" was soon to be put to life's test and the greatest Jewish community in the history of the world was destined to arise.

If Emma Lazarus' verses were pregnant with meaning and prophecy in the comparatively calm days in which they were written, how much greater is their import today, after the clock of time had been turned back, and religious and racial persecutions no longer are the exclusive monopoly of the Czar's government but have found many, and far crueller, imitators. But though the winged words still are there, and the brightly-illuminated lamp is still held aloft in the murky atmosphere, the "Golden door" no longer stands open to admit those who so desperately seek and need admittance. There is but a crevice and there through which an occasional seeker of refuge may be fortunate to squeeze through.

Emma Lazarus was born in New York City on July 2nd, 1849, and died on November 19th, 1887. Her span of life thus extended to a little over thirty-eight years. She did not enjoy robust health during the greater portion of those few years, yet she

managed to pack practically two distinct careers into this period. She began her literary career as a Hellenist, enraptured by the classical Greek style, and developed into a Hebrew poet, inspired by Hebraic themes, composing in a truly Hebraic spirit and possessing a Hebraic outlook upon life and events and human action. But it needed a great and tragic wrench, a great national jolt, to produce this changing of the Greek into a Hebrew. It needed the aid of a great national tragedy to transform indifference into a burning and compassionate love of her people.

Emma Lazarus was born into a cultured and widely-respected Jewish family of Spanish-Portuguese descent. The intellectual attainments of the family, as well as the entire cultural atmosphere in which it dwelt, must have been far above the average, as among its friends we find men of the calibre of Thomas Wentworth Higginson, the Boston Abolitionist and distinguished author, who speaks in touching terms of the unity, love and attachment reigning in that family circle. He relates that at one time when he called on the family he found Emma and her brothers in a state of gloomy depression. On inquiring as to the cause of that gloom he was informed that their father had left on a trip that morning, a trip that was to last only a day. Mutual love and cultural interests were present in that family beyond a doubt, but the threads of Jewish consciousness and racial pride were quite tenuous apparently in that rarified atmosphere.

Emma was a precocious child and began writing when she was about seven years of age. At fourteen she published a volume containing four long poems and a few prose pieces. The poems dealt with classical or mythological subjects and were couched in a spirit of deep melancholy. They were richly imaginative and clear in form. This work was followed by "Abida," a piece of prose based on Goethe's autobiography, and "Phantasies," a series of poems on Solomon's life. And then she published "Spangletto," a play from Italian life much thought of by Ralph Waldo Emerson, who be-

came one of her friends and a regular correspondent. Tourgenieff, the great Russian writer then living in France, also became one of her admirers and life-long friend.

In 1881, at just about the time when the skies were darkening for the five millions of her brethren in Russia, she published a collection of poems and ballads translated from Heine, between whom and herself there undoubtedly existed a distinct spiritual affinity, quite apart from their common Jewish ancestry. Reviewing this book the *Century Magazine* said: "We have regretfully missed from the biographical sketch... the consideration of Heine from the standpoint of an Israelite." In writing her introductory note on Heine it had not occurred to her to note the so-obviously Jewish characteristics of the poet so obvious in many of his poems, or to speak of his Jewish descent and rearing.

In May 1881 the world was suddenly shocked into the realization of the existence of a Jewish problem. In that month Czar Alexander the Third issued his famous "Temporary Laws," destined to become a permanent fixture of the Russian Empire, which deprived his Jews of their few last remaining rights and relegated them once more to the few overcrowded provinces within the Pale of Settlement. The issuance of these cruel regulations served as a hint to the Russian mobs that the Jew was now outside the law. Mob outbreaks against them, with great loss of life and destruction of property, took place all over the length and breadth of that benighted land. Those who escaped the assassin and the rapist were forced by a "benevolent" government to break all family ties and seek new homes in the few already overcrowded and poverty stricken former Polish and Lithuanian provinces. Hordes of frightened and beggared Russian-Jewish refugees filled the cities and towns of Central and Western Europe. By the aid of the funds raised by committees formed in more fortunate lands, many of those unfortunates were enabled to go to Palestine while others came to

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TALMUD FALSIFICATIONS

By MICHAEL HIGGER

(Reprinted from "Equality")

SCENE: A beauty parlor in Tulsa, Oklahoma. Soft lights, slow music. Mrs. Johnson is having her hair dried. The operator: "I'm glad Mr. Johnson's better. And, say, how's little Mary Ann? . . . That's good. She started school this year, didn't she? . . . My, isn't that nice? But, let me tell you something, Mrs. Johnson. You tell her to be careful at school. A man gave me a pamphlet yesterday, and do you know, it's the most terrible thing! . . . Well, you know that Jewish law book, the Talmud? Well, you know what it says there? It's all in this pamphlet! Jewish boys are supposed to attack Gentile girls after they're three years old. And Mary Ann's five—you tell her to be careful. Isn't it terrible?"

Slow music.

Scene: A butcher shop in Jamesville, North Carolina.

The butcher: "The rib roast's good today, Mrs. Haines . . . Oh, yes, it's gone up . . . Yeah, almost twelve cents a pound . . . But you know whose fault that is? The Jews. Yessum. Did you ever hear of the Talmud? Well, it's a book that has all the Jewish laws in it, like the Constitution, and in this book it says Jews are supposed to rob us Americans . . . Sure, that's what it says; a friend of mine had a little book that tells all about it. And you know who owns the biggest packing-house in town, don't you? Some day . . ."

More slow music, or maybe a funeral dirge.

Scene: A library in Denham, Montana. Miss Thompson, the librarian, is behind her desk.

Mrs. Benton: "Miss Thompson, I have come here as a committee of one from the Ladies' Wednesday Afternoon Literary Society. Yesterday, we took up for discussion a pamphlet which was sent to us about the Jewish legal code, the Talmud. It says in this Talmud—now just a minute, I've got it written down here. 'Every goy'—that means everybody who isn't a Jew 'who studies the Talmud and every Jew who helps him in it ought to die.' We adopted a resolution yesterday insisting that you remove any copies of the horrible book from the library. And if you don't we're going to the Mayor about it. His wife is a member

of our little group. We must save our country from the Jews!"

Fantastic? It does sound that way. And of course, these are made-up conversations. They weren't overheard, but they might just as well have been. For, all over America, in the cities and in the towns, in the villages and on the farms, people are reading these pamphlets, distributed by the various fascist and so-called "Christian" Front organizations. The pamphlets tell what the Talmud is, and then they purport to quote from it—quotations which would lead the bewildered reader to only one conclusion: the Jews are savage, lustful, barbarous, dishonest. They are commanded to be so by the Talmud.

First it must be said that these are vicious lies, and there is not the slightest element of truth in any of it. But the beauty operator, the butcher, the Ladies Literary Society—these people are not vicious just because they believe and repeat this nonsense, they are not stupid because they believe it. The pamphlet pretends to be well documented, to give the quotation and then its source. Does it matter if the pamphlet misquotes, if it makes up sources? The beauty operator, the butcher, Mrs. Benton — people you yourself know — have been guilty of only one fault: they have disobeyed President Roosevelt's maxim that we must not believe anything we read which we have not investigated first and that we should under no circumstances repeat those things.

Those who write, who print, who distribute these scurrilous pamphlets are the guilty ones and should be held responsible. Recently, in the courts of New York, Magistrate Henry H. Curran found a twenty-nine-year-old member of the "Christian" Front guilty of "expressions calculated to create a disturbance," made in an outdoor speech to a large crowd of New Yorkers. On the stand, this young man, as a defense, tried to read excerpts from a pamphlet which "exposed the Talmudic law," and spoke of a book which he called "The Elders of the Protocols of Zion." This would be funny,

if it were not at the same time so tragic.

This young man is not alone. He has many accomplices, and he is in the line of a long tradition which stretches back to the dawn of the Middle Ages. For the Talmud has been attacked for centuries as anti-Christian and barbarous—except that up to the birth of intellectual, nationalist anti-Semitism in Germany, the Talmud was attacked by the enemies of Judaism, those who believed strongly that it was a heretic religion. Today, those who attack the Talmud are the enemies of the Jews rather than of Judaism. They are trying to bewilder and divide the mass of the people for a fascist aim—the demagogic leaders themselves do not believe the vicious nonsense they say or write, for they have invented it.

Let us, for a moment, try to understand exactly what the Talmud is. It is a collection of books known to few Jews or non-Jews. It is not studied, as is the Bible, in the vast majority of Jewish Sunday schools. It is a book for scholars, whether Jewish or Gentile. As a matter of fact, there are two Talmuds or recensions—a Palestinian and a Babylonian. The Palestinian Talmud was produced in the academies of Palestine during the first three centuries of the present era, and the Babylonian in the first five. These two, which make up what is known as the Talmud, have been variously defined as a code, a book of legal decisions, an encyclopedia, and the like. The Talmud is in actuality an official record of the discussions on various phases of Jewish life which took place in the Academies. It is to these discussions what the Congressional Record is to discussions in the two Houses of Congress. And just as the citizens of North Carolina cannot be held accountable for everything that Senator Reynolds inserts in the Record, so the Jews cannot be held accountable for anything a particular rabbi or scholar had inserted in the Talmud. This is extremely important, for it is in many ways the complete answer to those who quote the Talmud to arouse anti-Semitism, although it is very easy to prove each statement in these pam-

phlets of the "Christian" Mobilizers either a lie or a misrepresentation.

The Talmud is not a code. For the Talmud itself formulates the principle that its discussions are only theoretical in character, and that no disciple has the right to put the Talmudic theories into practice unless his master gives him permission to do so. The actual codification of the Jewish laws was done by the rabbis of the post-Talmudic and Medieval periods. These codifiers it is true, formulated their principles in keeping with Talmudic ideology. But they have frequently modified the views of the masters by interpretation and re-interpretation, particularly about the relationships between Jews and their non-Jewish neighbors.

Here is a typical example: Talmudic law, in accordance with Biblical injunction, prohibits a Jewish moneylender from charging interest for a loan of money to a fellow Jew. That prohibition did not originally apply when the money was loaned to a non-Jew because a non-Jewish money lender would likewise charge interest on a loan to a Jew. When, however, in the Middle Ages the Church prohibited the Christian money lender from charging interest on a loan the Jewish codifiers of the period reinterpreted the Jewish law and formulated the rule that no Jewish money lender may charge interest on loans granted to non-Jews.

There is another important point to remember about the Talmud—it can be understood only when it is examined and considered historically, only when the background for each opinion in the Talmud is considered along with the opinion itself. This is precisely the same thing, surely, that every student of politics does when he examines the Congressional Record. The majority of the opinions for 1866 would have very little meaning unless they were considered as having been uttered in the Reconstruction period after the Civil War. The Talmudic term for non-Jew, for instance, which was originally "goi" was used in the Talmud to stand for Egyptian, Persian, Babylonian, Greek, Roman, Arabian, idol-worshipper, but rarely Christian. Lack of understanding and such confusion about terms have brought about a great deal of unnecessary prejudice and misunderstanding.

It might be wise to examine briefly a few of the "quotations" cited in one of these leaflets which have been dis-

tributed all over the country by the fascist, anti-Semitic propagandists. The name of the pamphlet is *Why Are the Jews Persecuted for Their Religion?* Here are a few of the Talmudic "quotations" chosen at random:

FALSE: "A Gentile girl who is about three years old can be violated.—*Aboda Zarab* 37a."

TRUE: Now let us look at *Aboda Zarab* 37a, of the Talmud. What it actually says is that modesties expected between Jewish boys and girls as well as between Jewish boys and non-Jewish girls *must* be observed after the girl passes her third birthday—for after her third birthday the girl might be subject to intimacies of a sexual character.

FALSE: "All property of other nations belong to the Jewish nation, which, consequently, is entitled to seize it without any scruples. An orthodox Jew is not bound to observe principles of morality toward peoples of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.—*Choszen Hamispat*, 348."

TRUE: This is what *Hosen Mishpat*, section 348, really does say: "It is forbidden by the Torah to steal even a small amount. It is forbidden to steal in jest or with the intention of repaying even double the amount later on. It is all the same whether one steals the property of a Jew or a non-Jew, of an adult or a child."

FALSE: "Every goy who studies the Talmud and every Jew who helps him in it ought to die.—*Sanhedryn* 59a."

TRUE: In *Sanhedrin*, the rabbis discuss the theological question of whether the Torah is the property of the Jews only or of all peoples. First is given the opinion of Rabbi Yohanan, a Palestinian rabbi of the third century, that the Torah belongs to the people of Israel only, and, therefore, that if a non-Jew studies the Torah he is guilty of being in possession of stolen property. But the Talmud challenges that view and shows that the Torah belongs to all peoples. Rabbi Meir, a prominent Palestinian Talmudic authority of the second century, declared that a non-Jew who studies the principles of the Torah is worthy of the esteem due to a High Priest in Israel.

FALSE: "A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.—*Ne-darine* 20, B."

TRUE: We have a definite statement

in the Talmud to the effect that if a Jew has illicit sexual relations with a non-Jewish woman he violates not less than fourteen Biblical commandments! (Treatise *Derek Erez*, pp. 273-274, ed. M. Higger.)

These few examples should be sufficient to demonstrate with what viciousness the Talmud has been distorted and misrepresented by these fascist propagandists. Nor is it always easy to trace the "quotations" to their sources—the titles of the works are often so grossly misspelled that it is difficult to recognize them; occasionally the titles as quoted appear altogether fictitious; frequently the works cited are well known, but no volume, page, chapter or verse is indicated.

The perversions of truth have been so widely disseminated among the gullible and the uninformed that they are causing alarm to many Catholic and Protestant clergymen and scholars. Even *The Tablet*, which is the diocesan journal of Brooklyn and for that very reason should have displayed greater moral responsibility towards its readers and towards the truth, has opened its columns to slanderous attacks on the Talmud. No wonder that the prominent Catholic priest and radio lecturer, the Rev. M. J. Ahern, S.J., saw fit to answer these libels in a broadcast in the course of which he said:

"Much, if not all of the erroneous impressions which are still abroad about the Talmud may be traced to a work by Eisenmeyer who in 1700 published a book about the Jews called in German *Entdecktes Judentum*, which means in English, 'Judaism Revealed.' In this book slanderous stories were told to the effect that the Talmud teaches that it is a virtue for a Jew to kill a Christian, that all crimes against Gentiles are permissible, and that the Israelites are not bound by the moral law in dealing with those outside their faith. These outrageous charges have been disproved again and again by Christian scholars."

The Talmud is not a secret possession of the initiated few. It is available to everybody, in English translation. The universal ethical and moral principles discussed therein are known both to Jewish and non-Jewish scholars alike.

What are some of these principles? They represent a triumph of the spirit of universalism. In picturing the ideal era to come, the rabbis of the Talmud

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FOUR MONTHS AFTER

By DOROTHY COON

FOUR months ago we had walked down the gangplank of an Italian cargo ship docking at San Pedro: I, as an American tourist, coming "home" in every sense of the word; Mrs. Hilton, as an American cosmopolite who had lived abroad for the past fourteen years, coming "home" as a visitor; and four Viennese Jews coming "home" as bewildered strangers, having been sent from their own country by the decree of a black-mustached, rasping-voiced fanatic.

Four months had passed and we were together again, eating a thoroughly American meal of chicken, green vegetable salad, ice cream with hot chocolate sauce, and cake, seated around the table in Mrs. Hilton's Hollywood apartment. How did they like America? Were they homesick? How were they treated by Americans? Had they found jobs? These were the questions which we did not have to ask, for they answered them without prompting during the evening's conversation.

"I love it!" was Frau Muller's exclamation as we talked of Los Angeles. And the others beamed agreement. Together they chattered of the things which had impressed them — drive-in stands, California fruit, a rodeo, double features, ice cream sundaes and banana splits, the radio, walking down Hollywood Boulevard, attending Easter sunrise services in the Bowl, women in slacks—all these were new and exciting experiences in their new fatherland.

"Have you seen the cemetery?" interrupted Herr Heidemann. Conversation lapsed into German while he explained the meaning of the word to the others, and then, in adjectives that would do credit to any publicity man, he described the beauty and interest of Forest Lawn Memorial Park. He had spent a whole day there, he said, taking snapshots to send to his relatives so they might picture the beautiful country where he lived.

Plump Frau Freidman's chief worry seemed to be the walls of the apartment where she lived. "They are like paper!" she exclaimed. "I hear everything upstairs. I hear everything next door. They hear everything. Terrible!" But her delight over American bathrooms was unquestionable, and she asked permission to see Mrs. Hilton's bathroom.

All six of us trooped into the black and white tiled room, and they admired it without reserve. They were interested in every detail—the brand of tooth paste Mrs. Hilton used, a bath brush, the odd-shaped tooth brush. Suddenly Herr Freidman pounced upon the bar of soap in the small recess above the wash basin. The others gathered around him and excited German filled the bathroom. The soap was a famous Viennese brand which Mrs. Hilton had brought home with her. It probably looked as good to them as the Coca Cola signs in Berlin had to me. Casually, Herr Freidman remarked that the son of the maker of the soap had been in prison with him in Vienna, commenting on it as if they had been school chums, rather than prison mates.

Neither Herr Friedman nor Herr Heidemann had said much about their experiences in prison on the ship, although occasionally the subject had come up for consideration. I remember loaning them some American magazines which gave them the background of the "anschluss," and of their deep interest in the pictures and written comment. It had been Herr Heidemann who had told me of the discomfort of being crowded in a small prison room with 200 other Catholic, Jewish and political prisoners, and of the suicides, due to mental stress, of three prisoners. The other men, he had said, were immediately warned that if another suicide occurred, they would be lined up, counted off, and each tenth man would be shot. Did memories such as these pass through their minds as they looked at the Viennese bar of soap?

From the bathroom, we began a tour of the apartment. As Mrs. Hilton showed us the cupboard of lovely Italian pottery she had brought to America with her, Frau Muller laughed delightedly: "I am a poor Jewish refugee, yes, but every day I eat off Meissen ware." She had been permitted to bring her exquisite Royal Dresden china with her, and it served as her "every day" set because she could not afford to buy cheaper dishes.

In the bedroom Frau Freidman paused to powder her nose and replenish her lipstick. "See," chuckled

her husband, "now I am an American husband, for I let my wife paint her lips!" The rest of us laughed, for we remembered his disapproval of make-up four months earlier.

Back in the living room, we settled down for more conversation. I complimented them on the improvement they had shown in speaking English. "Ach, it is so hard," groaned Herr Freidman, clutching his head. "I cannot learn at school; I must instead listen to people."

The others disagreed. They had enrolled in both day and night school as soon as they had arrived, and had profited immeasurably. "But the r's and th's are very difficult," they said. Herr Heidemann added: "When an American does not understand, he says 'I don't get you'," and they all laughed, apparently all having not been "gotten" many times during the past four months. I remembered the day on the ship they had asked me if I said "I can't" or "I can't," and the day they had asked if it was true that only the working man in America says "O. K." The cargo ship had seemed like a floating university, for all the refugees were studying languages in preparation for establishing themselves in their new home. Our four had studied English, and the fifteen or twenty others had studied Spanish, for they were leaving our ship in South or Central America.

Our conversation shifted to these other fellow passengers. What news of them? The Klines, who had left a profitable insurance business in Vienna, were serving as housekeeper and handy-man in a home in Panama; Frau Cohen, the efficient young secretary from Munich who spoke four languages, had found a job as a sales girl; the entire Stein family had gone to prison for a few days because their landing permits had not been in order; brilliant young Dr. Rosecrans of Berlin had finally secured a position as bookkeeper in Honduras.

But there was no news from most of them. What had happened to lonely young Herr Michel, the Viennese theatre owner, who had said simply, "*C'est la vie*," when I had spoken a few helpless words of sympathy to him before our ship departed? Where were

the elderly Rothsteins, who were hoping to earn a living on Mrs. Rothstein's newly-acquired knowledge of making leather flowers, of mending woollens, and of cleaning spots from clothing? And what of the Goldberg family?

Our conversation ceased as our memories went back to the Goldberg family, middle-aged parents with three young daughters. How happy they had been as our ship neared Costa Rica, for waiting to welcome them with a new home and a celebration was a brother who had lived there for twelve years. Joy changed to stunned horror when the ship docked, for some governmental action which we could not understand had made their landing permits invalid. They were not allowed to leave the ship, and when we sailed, they sailed with us, not knowing where they were going. "You should thank God you're an American," Mrs. Goldberg said to me that night, and the others solemnly nodded their heads. We eventually said goodbye to them at El Salvador, where they were given a thirty-day temporary landing permit. That had been extended to an additional thirty days, we had heard later — but now, four months after, what had happened to them? Mrs. Goldberg had said she would jump overboard if they were sent back to Germany. Yes, where were the Goldbergs?

Thankful, perhaps, to be in America, our four friends said little of their own present means of livelihood. They live with relatives who are responsible for their support, but they are anxious to begin earning. Frau Muller was the only one able to find a job, we learned. She is knitting, and happy indeed to have the work. Both Herr Freidman, a dress designer by profession, and Herr Heidemann, owner of a large textile shop in Vienna, had been in a theatrical venture which had proven unsuccessful. Chuckled Herr Freidman: "I played a prisoner. I needed no practice for that." Herr Heidemann was looking forward to the following week, when he was to be given a chance in a drug store. "A drug store where one sells milk shakes?" asked Frau Muller. "Milk shakes are the best thing in America. I love them!"

As for returning to Europe—their answer was a distinct "no." "I would like to see my father," said Herr Freidman wistfully, but return — never! His wife nodded agreement. "If it were not for my mother, I would never

even think of Europe," said Frau Muller. "I would rather die in Los Angeles than live in Europe."

Herr Heidemann qualified that statement: "If I cannot die in Nice, I will die in Los Angeles," and we sympathized, for we remembered that he had left his fiancée, a lovely Czech girl, behind in Nice, not knowing when next they might meet. Frau Muller was silent too, perhaps thinking of her husband. He had been forced to leave Vienna before her and is now in Chicago, but lack of money has made it impossible for them to be reunited.

The friendliness of the Americans they have met apparently has been the highlight of these four Jews' experiences during the past four months. Surpassing their voluble enthusiasm for Los Angeles' climate, milk shakes, cemeteries, bathrooms, or drive-in stands, was their unaffected joy and appreciation of the manner in which they have been treated here.

"I sang at a benefit concert, and it was as if I were with friends I had

known all my life," said Frau Muller.

"Some American neighbors invited me to dinner last week. Such kindness!" said Herr Heidemann.

"The American business men are very nice to us," said Herr Freidman. "I did not expect it."

"Ja," agreed his wife, "everybody has been wonderful."

Time came for departure, and as they went out of the door, Herr Freidman paused and said to me proudly: "I am already half an American. I have taken out my first papers. It makes me very happy."

And it makes me happy, too, Herr Freidman. Your adopted country should be proud of you and your kind. You appreciate what has come your way; you are tolerant of your new home's shortcomings; your chin is up, though you know not what the future holds for you; you demand no sympathy for what the past has done to you; you are living gaily, appreciatively, cooperatively—yes, you are already half an American.

THE HOBBIES OF DR. A. A. BERNHARDT

(The colorful person who is the subject of this article—reprinted from the "Brooklyn Daily Eagle"—is a member of the Brooklyn Jewish Center.)

MOTHs from India and beetles from South America, strange minerals from Mexico and flowering cacti from Africa — first thing you think, looking around the home of Dr. A. A. Bernhardt is "how the doctor does get around!"

But he doesn't. No time for travel — yet.

"Friends bring me all these things. They will, you know, if you keep after them, when you hear they're going away."

But so many different kinds of collections! How does a doctor get time for them all?

"I paint, too," says Dr. Bernhardt. "Time? Oh, anybody can give a half hour a day to a hobby. I have a lot of hobbies because I think concentrating on one line gives you a queer angle."

"Besides, if I had just one hobby I'd probably get very serious about it, go into it the scientific way, with labels and everything. It wouldn't be so much fun. I'd have to have such big collections. You see, if I were going

into it scientifically, I'd have to take account of every little marking, every little hair, for instance, on an insect, that would make it a little different from other insects of the same type. I leave that to the desk people. My things have no labels — but they all have stories."

A beautiful collection of sea shells and coral, for instance, came from a friend who visited Bermuda.

"This friend told me that if I hadn't asked him to look for these shells, the trip wouldn't have meant so much to him. That has happened with other people, too,—it gives them a thrill and a sort of meaning to their visits to different places, to go looking for something in particular. Of course, all my friends don't respond, but here and there I strike a spark and it's really remarkable how much pains some of them take to bring me something unusual."

In fact, Dr. Bernhardt is forever being surprised by getting boxes postmarked South America, Alaska, and whatnot, containing bits of lapis lazuli, tiger eye stones, an Indian tomahawk or a young banana tree. Dr. Bernhardt plants the banana tree in the tropical garden into which he has turn-

ed the ordinary small back yard behind his house at 402 Monroe Street, finds a place for the stone in his mineral cases or takes care of whatever it is that happens along.

A horned toad mounted on a piece of dried cactus surveys the doctor's studio from the top of a cabinet, the doctor sits down in an Indian chair, of rawhide and natural wood, shipped by a friend in the Southwest. One example of his painting is on the wall above his desk—the figure of a Japanese woman, with a fan and robes of many colors. Dr. Bernhardt likes color—it's color, he explains, that regulates most of his collections.

He is now at work on a large screen, the three panels completely covered by a fantastic painting of an imaginary isle. Using a combination of oil and enamel paint, in scarlet and blue and old ivory, he gets the effect of inlay work that is very striking.

More spots of vivid color are provided by the butterfly and moth cases which are on cabinet tops and shelves around the crowded room. An Atlas moth from India is the biggest of the collection, measuring 8 inches across the wings. Dr. Bernhardt goes butterfly hunting, when he can, on Long Island and in Westchester and New Jersey, with a net and a jar of cyanide. But that's just to keep his hand in—his best specimens come from traveling friends.

"I've been collecting all my life," says the doctor. "I began by keeping specimens in boxes under the bed, when I was in school."

He is a graduate of Boys High School, later of the Long Island College of Medicine, was an interne at Long Island College Hospital. His choice of hobbies has been guided, of course, by the fact that spare time is at a premium with him.

Being inanimate objects, these things don't need much attention," he says of the impaled butterflies and beetles and his cases and cabinets of minerals and shells. He's a tall, rangy young man with gray-blue eyes and the absorption of the scientist in whatever he is doing, whether it's recounting the history of a piece of white jade or explaining the habits of one of his ferocious crew of specimen beetles.

In the collection are longhorn beetles and rhinoceros beetles as big as sparrows and a masked beetle with a dead-white face peering through black stripes that is terrifying.

"Protective," says Dr. Bernhardt, "designed to scare its enemies."

He has scarabs and beetles in green and purple luster effects and amethyst and tan polka-dot designs, thoughtful gifts from tropics-traveling friends.

"But gardening's my main hobby," insists the doctor. Gardening runs in his family, he explains, and for a couple of generations there have been "green-fingered" folk for whom exotic plants would grow anywhere. He has apparently inherited the gift, for, spread out below the small bricked terrace built out above the garden, there are growing, right in Brooklyn atmosphere, a tangle of rare jungle plants, along with more or less native varieties.

Coffee trees and gardenias, fig-leaved rubber plants, a Bird of Paradise plant and a bottle plant and other fugitives from a very different climate get along

companionably in the narrow space which the Bernhardt garden affords. A lily-filled pool occupies a center spot, moon flowers of a new variety riot over trellises and up the side of the house and dozens of different cactus varieties have one corner of the garden to themselves.

To take care of this and similar gardening emergencies, he has had built a little garden house where plants can be repotted and given first aid and otherwise cared for efficiently. The parrots in the garden house—three or four of them—aren't really hobbies, Dr. Bernhardt explains. They're just pets.

But he is sold on hobbies for everybody.

"Only a lazy person hasn't time for a hobby," he thinks. "Anybody can follow a hobby, in the time they take off from reading or card playing."

ETERNAL WANDERER

COME, take up your burden and move along!

You've rested awhile, but the way is long—

For you it's an endless difficult road. You've dreamed in the sun, now must answer the goad

Of hate, the more bitter, lacking just cause,

Of spite that finds vent in inhuman laws.

But fear not that your dreams were all in vain,

Deeds blossomed from them—to the world's great gain.

Be not bitter that guiltless you suffer,

For that Israel was ever man's buffer
In the struggle between evil and good
By God was ordained, and is understood.

Then groan not with pain, nor moan
at your fate,

Droop not in despair, nor stumble in gait,

But with your head held high, and proud of mien

Ignore all that little men's minds deem.

A thousand tyrants lie under the sod,
But Israel will live while serving God.

—MIRIAM STEIN

AND THERE ARE TIMES—

AND there are times when dreams are vanities.

Shadows of beauty, altars unto love,
And, in the heart, the longings that arise—

All, all are beautiful—and all are lies.

For wind is not a comfort unto hunger,
Nor gold a snare to immortality.

I cry then: "For the bitter truth I long,

Though grim like iron, yet like iron strong!"

I cry then: "Weary is my soul of dream,

False prophecies, and golden visions false;

For, blinded with their vacant light, I gave

My strength to beauty, an eternal slave."

Though all are trapped, must I with them be trapped?

I shall be first to tear the treacherous net,

And thunder, as the golden strands I sever,

Down, down with gold: Let iron live for ever!"

—ZALMAN SCHNEIR

(Translated by Maurice Samuel)

The Jewishness Of Benjamin Disraeli

By DR. MARK SOLITERMAN

AT the Congress of Berlin Disraeli used all his influence for the support of the Jewish cause in the newly created Balkan states. When the French delegate moved to oblige these states to permit full equality before the law of all the inhabitants, specifically mentioning the Jews, Disraeli supported the motion and emphatically declared that he "could not suppose, for a moment, that the Congress would recognize Roumania apart from that condition." The opposition came from the Tsar's plenipotentiary, Prince Gorchakoff, an aristocrat who only a few years back could sell and buy his Christian peasants like cattle. Gorchakoff considered the Jews hardly as human beings, and it was part of his aristocratic manners to hate them. The claim for equality of the Jews therefore appeared to him an unheard of insolence. The "old fox," as Disraeli called him, knew how to arrange his diplomatic phrases like a good hairdresser arranges a woman's hair, but on the question of the Jews he lost his wits and burst into insults. He called the Eastern Jews "a veritable scourge of the native peoples," and urged the delegates not to "confound them with the Israelites of Paris, Berlin and Vienna." Bismark, who was no Jew lover, added to Gorchakoff's pain by saying quietly that had the Jews been treated differently there would have been no need for complaint, and the Turkish delegate seized on the occasion to declare that his government accepted unreservedly the French motion. Gorchakoff's attitude produced a bad impression upon the Congress, and the next day his assistant agreed to the clause.

When Disraeli returned to London, bringing "peace with honor," the aged Montefiore met him at the station and embraced him. Disraeli was moved to tears. Yet it was Gladstone who recommended Montefiore to knighthood, as Disraeli considered it impolitic for himself to do it. Gladstone, in a letter to the *Jewish Chronicle*, after the Congress of Berlin, qualified Disraeli's intention "as honorable to him."

Disraeli never shunned his racial Jewishness. This was so clear to everybody that one of his contemporaries, Mr. G. W. E. Russell, said: "It was one of Lord Beaconsfield's finest

qualities that he labored all through his life to make his race glorious and admired."

He once told his sister, Sarah, about a dinner at Montefiore's home where Rothschilds, Montefiores, Alberts and Disraelis were invited, and said it was *en famille* dinner because there was not a single Christian among the guests. Then he added humorously: "but Mary Ann (Mrs. Disraeli) bore it like a philosopher." He congratulated Rothschild upon the birth of his son (1845): "I hope he will be worthy of his pure and sacred race," and when in his old age a Jewish boy was presented to him, he said: "You and I belong to a race which can do everything but fail."

The true character of his attitude was illustrated by his correspondence and association with the elderly Mrs. Brydges Willyams.

Mrs. Brydges Willyams was a Christian, but a member of an old famous Spanish Jewish family named Mendez DaCosta. She was also related to the Portuguese Jewish aristocrats, Laras, and Disraeli also had relatives of the same name, though not of the same stock. Mrs. Willyams believed she was related to Disraeli, and greatly impressed by Disraeli's fight for the Jewish race, became anxious to meet him. She wrote to him expressing "her profound admiration for the author, and her sympathy with his noble vindication of the race of Israel." Disraeli took no notice. She wrote again, requesting an interview at the Crystal Palace where an exhibition was in progress. Again no answer came. She wrote once more and finally Disraeli met her. He returned with the conviction that the old lady was unbalanced, and he gave no more thought to the incident.

A week later he found in his coat an envelope which he remembered was given to him by Mrs. Willyams. He opened it and found a bank note of one thousand pounds as a contribution to one of his campaigns, and a request for advice in a legal case. The money was returned but a friendship began with the woman that lasted until her death.

In a letter to Mrs. Willyams written two years later he wrote: "All Europeans, and many others, profess the religion of the Hebrews. I, like you, was not bred among my race, and was nurtured in great prejudice against them. Thought and mysterious sympathy of organization have led me to adopt the views with respect to them, which I have advocated, and which, I hope, I may say, have affected in their favor public opinion." Another letter reveals Disraeli's profound belief in the civilizing influence of the Hebrew heritage. Rigid Sabbath observers obtained the prohibition on Sundays of music in Hyde Park. Confiding the fact to Mrs. Willyams he wrote: "What a great man Moses must have been to have invented a law which should agitate the nineteenth century with all its boasted progress."

Mrs. Willyams left her estate to Disraeli "in testimony of my affection and of my approbation and admiration of his efforts to vindicate the race of Israel."

Their friendship continued beyond life: she was buried in Disraeli's family vault.

BOTH the Nazi German-American Bund and Father Coughlin's magazine, *Social Justice*, are attempting to arouse anti-Semitic sentiment among the Negroes. The Bund has been distributing leaflets to Negroes urging them to "drive the Jews out of Harlem," and is behind an anti-Semitic paper, *The Harlem Bulletin*, which calls for "Hitler methods." Articles in the Coughlin periodical declare that Negroes have been victimized by Jewish employers and landlords. Those anti-Semitic forces, however, gloss over the facts that in Germany the Negroes are held up to scorn by the Nazis and that a former issue of *Social Justice* regarded the presence of Negroes in this country as "a danger of which every white American is acutely aware and which has already created in America a racial consciousness meeting with universal approval."

NEW BOOKS

THE RESPONSA OF SOLOMON LURIA

Reviewed by Dr. E. N. Rabinowitz

WITH considerable interest and pleasure, I read the "Responsa of Solomon Luria" (Marshall), a book written by Dr. Simon Hurwitz and published in 1938 by the Bloch Publishing Co. It is a small book comprising on the whole fewer than 200 pages. It is, however, replete with valuable information on the life and manners of the Polish Jew or more than four centuries ago.

Who was Solomon Luria, some may ask? He was an outstanding rabbi born at Brest-Litovsk, circa 1510 C.E., and died at Lublin, circa 1573 C.E. He occupied prominent positions as rabbi and head of the yeshivah (Rabbinic Academy) successively in the city of his birth, Brest, Ostrog and Lublin. R. Solomon Luria was a man of great mental acumen and of an independent spirit and holds a pre-eminent position in the scholastic world of East European Jewry. Of him Prof. Graetz, in his monumental "History of the Jews," says: "had he been born in a better, more intellectual epoch, he would have been one of the makers of Judaism, perhaps another Maimuni (Maimonides), but being the son of an age of decadence, he became only a profound and thorough Talmudic scholar." Luria wrote a number of treatises on the Talmud and its commentaries. His annotations, corrections and emendations are of inestimable value in the critical study of the Talmud.

Besides his Talmudic treatises Luria carried on a vast correspondence with various parts of the Jewish world of that age. Luria's correspondence, or Responsa, as they are usually known are of vast interest in the study of the social life of the Jew in the 16th century. It is unfortunate that as yet there is no altogether adequate treatment of the Polish epoch of Jewish history. Graetz had no great liking for Polish Jewry so that while he gave us a rather detailed picture of the Spanish and of the Franco-German era, he was rather neglectful of and even prejudiced towards his Polish brethren, and offers a rather sketchy account of

their activities. To fill in the gap, Prof. Doubnow produced his valuable "History of the Jews in Russia and Poland," available in an excellent English translation by the late Prof. Israel Friedlander. Of late, there has also appeared in Yiddish the "Historical Works of Saul M. Ginsberg, a Study of Jewish Struggle and Achievements in Tsarist Russia." Ginsberg's work, in three volumes, is of such merit as to deserve a good English translation. Yet, there is much room for further study, especially in the social and economic aspects of Jewish life in Poland.

It is in this respect that the study of the Rabbinical Responsa would be a great benefit. The Jews in Poland were more or less autonomous, a state within a state. The Rabbi, particularly the distinguished Rabbi, among whom Solomon Luria was one of the most noted, played a very important role. To him, questions were addressed regarding civil and religious law, family and communal disputes, and in fact, regarding everything that pertained to the life of the Jew, both in his own affairs, and in his relation to the Gentile world. It is here that Dr. Hurwitz has done pioneer work. His little book is useful for the layman and for the student of law and customs.

There are two points, however, in which Dr. Hurwitz could have improved his work. It is a wide field into which he has dared to enter. He ought to have enlarged and expanded. Brevity in this case is not a virtue. In the second place, a more literal translation would have, perhaps, served the purpose more satisfactorily. Paraphrases, circumventions, summations, are useful at times, but the Responsa of Luria deserve more literalness and their treatment requires a fuller content. As to minor details of notes and sources, I do not desire to pass judgment. Dr. Hurwitz has studied his material with thoroughness, I presume. Errors may creep into a printed text even after the most careful study and preparation.

As a final word of encouragement to the author, I wish to express myself in the Rabbinic dictum: "to a beginner in the performance of a deed of merit, one must say, Proceed."

A NEW BOOK OF POEMS BY ELIAS LIEBERMAN

Reviewed by Mordecai H. Lewittes

MAN in the Shadows (Liveright, \$2.00) is unquestionably Dr. Elias Lieberman's finest collection of poetry. One finds here a poetic gallery replete with lively portraits and rich designs, where warmer colors mingle with sombre gray and black, executed with fine craftsmanship and characterized by a human touch revealing an observant eye and a sympathetic heart.

Dr. Lieberman believes that poetry is more than singing of the peeping crocus one chanced to spy in spring. He rebukes the critic who regards verses as so many phrases to be tasted, as one sips at a cup of tea. Art holds the mirror up to a Nature that is often cruel and merciless. We live in a world peopled with ghosts of men who once were strong and young, the living dead forced along by hunger's hammer beats. One cannot fully enjoy the sun and the blue sky when grimy voices cry out from a choked inferno and wring the heart within the bosom. Midget conquerors and "little souls overstuffed for hero roles" add to the horrors of the world in which we live.

Rebellion against evil is the most prominent but not the only mood evoked by the poet. Many poems, such as *Sonnets to My Daughter*, contain a human warmth which will touch a responsive chord in the reader. The poet tells of the hosannas in his blood when first he fondled the new miracle of life; the babe is followed by the child living in a castle ringed by dreams. The age of fantasy is succeeded by youth and the age of doubt, and a fear in the heart of the parent lest not only false gods, but true gods lose their temples too.

A frequent mood is serenity. Tree-top harmonies, swallows in flight conjure up in the poet "summer cabala"—verdant beatitudes. The mathematician deserts his x-y-z's for the theorems of seeds, and the bookkeeper abandons his inky trails to wealth to study the chipmunk and woodpecker.

The poet, too, succeeds in trans-
(Continued on page 22)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE German government is said to have created a Jewish "state" in Poland bordering on that part of the country occupied by the Soviets, to which it has already sent 5,000 Jews. The Reich's intention is to transport as many Jews as possible to that territory. It has ordered all the Jews in Vienna to leave that city by March 1, 1940, under threat of forceful expulsion. Those Jews who have been forced to move to this Polish area have been deprived of practically all their possessions. No provision has been made

FIRST SIGNS OF A NEW ORDER?

Negotiations will shortly take place between Jewish groups and General Sikorski, new Polish premier, and former president Benes of Czechoslovakia, with a view to obtaining a pledge to abolish all anti-Jewish regulations after the restoration of independence of those countries.

for their obtaining homes, food or any other necessities of life in their new surroundings.

Purchases by Jews of land from non-Jews in Palestine have been continuing at about the same rate as last year . . . During the recent disorders in Palestine, travel and identity cards were made compulsory. Now they are no longer required on the roads there . . . On June 30th, there were 424,373 Jews in Palestine out of a total settled population of 1,399,983. During the first seven months of this year, 11,151 Jews were naturalized there as against 10,601 in the corresponding period last year . . . A compilation of all writings or notes in every language of the noted Hebrew poet Bialik is being made by the Bialik House Archives in Tel-Aviv.

One of the consequences of the material aid given to Jewish refugees in England by benevolent Christian families is the attempts to convert them to Christianity. Pressure has been brought on refugee children to attend church regularly and to take instruction in the Christian religion. One missionary organization in England is reported to have trained in the Christian faith about fifty Jewish chil-

dren from Czechoslovakia whom it had been caring for. A Belfast Rabbi relates that a missionary had boasted that since the misfortunes of the German Jews began, "three thousand Jewish refugees had been received under the wings of Christianity." These actions are contrary to a resolution adopted last June by the International Committee on the Christian Approach to the Jews which emphasizes the disapproval of the Committee of the advantage being taken of the helpless condition of the refugees to force them into the arms of the church by means of the material support being given them.

More than \$600,000 is being spent annually by Christians in this country and Canada to convert Jews to Christianity, according to Dr. David Max Eichhorn. In the first of a series of articles in *The Jewish Layman*, published by the National Federation of Temple Brotherhoods, the author states that despite objections of such leaders as Dr. Everett R. Clinchy to missionary work among Jews, "most American Christians believe that, some day, all Jews will accept Christ."

In order to meet the requirements for kosher meat of Jews who have been obliged to evacuate the larger communities in England, the supplying of such food will be effectuated through central places. Jews have been requested to register with their usual butcher so that the supply of kosher meat might be controlled. Jews and vegetarians have been granted by the authorities the privilege of obtaining an extra butter or margarine ration in place of the amount of ham or bacon allowed.

A former Warsaw correspondent of the *Manchester Guardian* reports that over 60,000 Jews were killed during the war in Poland. Between 500,000 and 1,000,000 Jewish refugees from the German-controlled parts of Poland fled into the territory taken over by Russia.

The first new Jewish settlement in Palestine since the outbreak of the

war has been established on the northern frontier of Huleh several miles east of the Jordan. It is the fifty-third colony created since April, 1936. The colonists are Polish youths who had been allotted land by the Jewish National Fund on what had been marshland in the Huleh section. In the face of difficult conditions the pioneers erected the settlement in remarkable time, the stockades and watchtower having been completed within one day.

That Jews and Arabs can get together on a friendly basis in furtherance of their mutual interests is indicated by a meeting of representatives of both groups for the purpose of discussing town planning in the Lydda District of Palestine. For the first time in many years representatives of Jewish and Arab villages in that area met to consider regulations for buildings,

JEWISH SETTLERS IN URAGUAY PROSPERING

Jewish refugees in Uruguay have introduced new industries into the country and have achieved a very satisfactory position. 30,000 Jews are now in that country. In Montevideo there are two Jewish daily papers and a Jewish theatre, besides a branch of the Yiddish Scientific Institute. An agricultural colony has been founded which has many Jewish families.

roads, and public works in the district. The conference was harmonious as well as constructive.

The former Grand Mufti of Jerusalem, who was the leader of the terrorist forces in Palestine, has escaped from Lebanon where he had fled after having been exiled from the Holy Land by the British authorities. It is rumored that he will go to Germany which has been the source of considerable financial and propaganda assistance to him. German intrigue in Palestine is meeting with very little favor at the hands of the Arab press. One paper, which declares that: "We are not foolish enough to believe in German in-

trigues," states its recognition of the fact that Germany has relegated the Arabs to the sixteenth place among human races.

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A record income of L560,000 from voluntary contributions was received by the Jewish National Fund during the year ending September 30, 1939. This amount is more than thirty-nine per cent greater than that raised in the preceding year. Sixty-four per cent of the contributions came from the United States. Over L1,000,000 was spent by the Jewish National Fund during this period, the difference being derived from loans.

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Elaborate preparations are being made by the Jewish National Fund for the observance of Zion Flag Day during the week-end of November 25th. The organization is seeking to raise \$5,000,000 for the current year to pay for land already acquired and to be acquired in Palestine. In calling on American Jewry to support this campaign, Menahem Ussishkin, President of the Zionist General Council, stressed the possibilities of Palestine as a haven for increasing numbers of refugees and the need for acquiring new land tracts to augment Palestine's agriculture during the war.

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A sponsoring committee has been formed to assist the Balfour Players, the American-Palestine theatre, in its efforts to bring the Palestine theatre to American Jewry in the English

RABBINICAL WAR PROBLEM

Although the question as to whether gas masks may be carried by Jews in England has been affirmatively answered another problem, of a supposedly more perplexing nature, has arisen. Sabbath observers have inquired whether torches may be carried during black-out Friday nights, especially in the winter. The difficulty is imagined to be greater because magistrates have suggested that it is a public duty for pedestrians to carry torches during a black-out.

language. The committee is composed of representatives of various Jewish organizations, including the Zionist Organization, the League for Labor Palestine, and the Jewish National Workers Alliance.

A "Jewish March of Time," devoted to a dramatization of current events and important historical incidents relating to Jewish life, is being released by the Commission on Synagogue Activities of the Union of American Hebrew Congregations. Similar to the "March of Time," and suitable for dramatic presentation, it will be issued four times a year.

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Charging that Father Coughlin and the organizations making up the "Christian" Front are un-American and un-Christian in spirit, Rev. Dr. Howard D. McGrath, pastor of the Grace Methodist Church of this city, has stated the radio priest and his organization for social justice "are working on the identical lines that the National Socialists used in Germany." Dr. McGrath named the German-American Bund, Crusaders for America, American Patriots, Inc., the Citizens Protective League, and the Christian Mobilizers as adopting, with the approval of Father Coughlin, the methods of Nazism while pretending to promote Christian patriotism.

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Denouncing as pernicious the false theories of racial superiority, the National Catholic Alumni Federation has declared that anti-Semitism "is contrary to Christian charity and to the doctrine and tradition of the Catholic Church."

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Father H. B. Crimmons, president of St. Louis University, has condemned, "as utterly indefensible" a manifestation of anti-Semitism at the university where a group of Coughlin followers had displayed anti-Semitic literature. Auxiliary Bishop Christian J. Winkelmann of St. Louis has also deplored the incident.

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The Federal Council of the Churches of Christ in America, has inaugurated a plan to enlist the cooperation of American churches in helping both Christian and Jewish refugee families to find a home in American communities. Local churches will be asked to accept definite responsibility for those refugee families settling in their communities by giving friendly help and also financial support in case remunerative employment is not secured.

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A special war levy of 5 per cent of Jewish capital has been imposed by the German government throughout

the country. This tax is to be in "compensation" for the exemption of Jews from military service . . . The Nazi radios describe Mr. Winston Churchill as the "main organizer of the Jewish vendetta against Germany" . . . Because of the need for linen in military hospitals the German government has confiscated nearly all the linen of the Jews . . . In order to spy on refugees a number of Nazi agents entered Egypt with forged passports

THE SPIRITUAL UNITES WITH THE MATERIAL

One of the strangest deals entered into by a synagogue has been made in London. An air-raid post which was adjacent to a synagogue found that it had no lighting facilities. Accordingly, it made an arrangement with the synagogue whereby in exchange for a lighting connection from the synagogue it was to furnish the latter with a man to make up a "Minyan" whenever needed.

bearing Jewish names. They fled the country when the government rounded up German residents following the outbreak of the European war.

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Polish refugees in Rumania are in a precarious position. Not only are they without food and clothing but in many instances the local authorities are unfriendly to them. The government has assigned them to various districts which they are not permitted to leave. Most of the refugees have no personal documents and the Polish legation in Bucharest is reluctant to issue passports to them. The Zionist Organization there is trying to obtain Palestine immigration certificates for refugees between the ages of 14 and 17.

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The first bureau to obtain and furnish information concerning the war victims of Poland has been established by the Netherlands Federation of Polish Jews. The function of the bureau will be to register Polish refugees and to establish contact between them and their relatives in the United States and elsewhere. The Federation of Polish Jews in America is endeavoring to open similar agencies in other countries.

BROOKLYN JEWISH CENTER ACTIVITIES

DR. SIDNEY E. GOLDSTEIN TO OCCUPY PULPIT THIS FRIDAY

On Friday evening, November 24th, at our late services which begin at 8:30 o'clock, our guest preacher will be the Rev. Dr. Sidney E. Goldstein who is associated with Rabbi Stephen S. Wise in the rabbinate of the Free Synagogue of New York. Dr. Goldstein is also professor of Social Science at the Jewish Institute of Religion and the leading authority in the field of Jewish social problems. He has chosen as the theme of his address, "Changes and Conflicts in the American Jewish Family," a subject that should be of the greatest interest to all. We trust that a large number of our members and their families will attend this service.

Rev. Kantor will lead in the congregational singing, and you and your friends are cordially invited.

RABBI LEVINTHAL ELECTED PRESIDENT OF THE BROOKLYN ZIONIST REGION

At the recent conference of the Brooklyn Zionist Region, Rabbi Levinthal was elected president of the organization, succeeding Justice Nathan Sweedler. Mr. Harry Marcus, a member of the Center, was re-elected treasurer of the organization. The Brooklyn Zionist Region comprises all Zionist districts in the entire Borough of Brooklyn.

DR. TANNENBAUM NEW PRESIDENT OF EASTERN PARKWAY ZIONISTS

The Eastern Parkway Zionist District has elected Dr. David Tannenbaum, former chairman of the Center Forum and Education Committee and former chairman of the Center Academy, as its new president. He succeeds Mr. William I. Siegel who served as the leader of the District for a number of years.

The other officers of the District are Rabbi Israel H. Levinthal, Honorary President; William I. Siegel, Honorary Vice-President; Joseph Goldberg, Benjamin A. Levine, Frank Schaeffer, Morris Weinberg, Vice-Presidents; Jacob A. Fortunoff, Treasurer; and Abraham H. Zirn, Secretary. Mr. Maurice Bernhardt was elected chairman of the Executive Committee.

COURSE LECTURES

The following course lectures are arranged by the Center Forum Committee in conjunction with the New York Board of Education:

Public Speaking—Tuesday evenings at 8:30—Dr. Henry Miller, instructor.

Contemporary Literature — Wednesday evenings at 8:30—Jacob Kaplan, Instructor. No charge for admission to members or non-members.

INSTITUTE OF JEWISH STUDIES HAS SUCCESSFUL SEASON

We are happy to report that from the present outlook, this year will be one of the most successful in our Institute of Jewish Studies for Adults. The following figures should prove of great interest to our members, showing the remarkable hold that the Institute, now in its seventh year of existence, has on our community.

One hundred and six men and women have enrolled as students. Of these, forty-two are members and sixty-four, non-members of our institution. It is also interesting to know how many courses these men and women are taking. Fifty-eight have registered for one course; thirty-nine for two courses; five are taking three courses, and four are registered for four courses. The enrollment in each class also makes interesting reading. The following is the classification of the courses, instructors, and the number of students who have registered:

Hebrew A—Miss Unger—11 students.

Hebrew B—Miss Rubee—21 students.

Hebrew C—Miss Busch—17 students.

Hebrew D—Mr. Hirsh—10 students.

Talmud A—Dr. Higger—18 students.

Talmud B—Dr. Higger—5 students.

Jewish History—Mr. Edelstein — 16 students.

Bible—Rabbi Hammer — 17 students.

Religion—Mrs. Levinthal Lyons — 25 students.

In the morning course in Jewish History — Mrs. Levinthal Lyons—22 students

In the morning course in Religion — Mrs. Levinthal Lyons —12 students.

SISTERHOOD BOARD OF DIRECTORS MEETING MONDAY

The Board of Directors of our Sisterhood will hold its regular monthly meeting this Monday afternoon, November 27th, at 1 P.M. All members of the Board are cordially requested to attend.

SUNDAY SCHOOL NOTES

Registration this term has reached a record high—216. Lois Siegel and Helen Feiler were elected president and vice-president respectively of the student's organization. Preparations are under way for a Chanukah entertainment on December 10, at 10:30 A.M., which will feature a playlet, a "March of Time," candle drills, and Chanukah parodies.

The weekly assembly at 11:30 A.M. is growing increasingly popular, and is well attended by parents as well as students. Stories told thus far include: "The Succah," "Chelm," "Sambatyon," "David's Tomb," "Three Gifts," "The Jew Who Thanked God," "David's Narrow Escape." The Sunday School staff includes: Rabbi Mordecai Lewittes, Mrs. Leah Citron, Irwin Rubin, Sidney Weiner, Irwin Lowenfeld, Nathan Kramer, Doris Feinberg, Doris Stark, Gladys Hammer, Toby Bronstein, Berenica Grayzel (secretary), Buddy Lowenfeld (office), Irene Kantor (pianist).

SABBATH SERVICES

Kindling of candles at 4:18 o'clock. Friday evening services at 4:20.

Sabbath services, Parsha Vayishlah, will commence at 8:45 A. M.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30. P. M.

Mincha services at 4:20 P. M.

DAILY SERVICES

Morning services at 7 and 8. Mincha services at 4:20 P. M.

CONTRIBUTIONS TO THE KOL NIDRE APPEAL

Our heartiest thanks are hereby extended to the following who have responded to the appeal made on behalf of the Center at the last Kol Nidre Services:

Fein, Hyman
and his children
Fine, Isidor
Kline, B. J.
Miller, Morris
Preston, Harry
Levkoff, David
Aaron, Hyman
Bernard, Mrs. L. W.
Bilgore, David
Brenner, Phillip
Brukenfeld, Morris
Dlugasch, Morris
Ginsberg, Moses
Goodstein, David
Greenblatt, Samuel
Halperin, Louis
Kronish, Fred
Lurie, Leib
Moskowitz, S.
Anonymous
Silverstein, Morty
Smerling, Morris
Spatt, Dr. Moses
Steingut,
Hon. Irwin
Storch, Stanley
Sussman, Sol
Levine, Benj. A.
Brenner, Louis

Rothkopf, Hyman
Rottenberg, Samuel
Rutstein, Jacob
Salwen, Nathan
Schwartz, Jos. M.
Shapiro, Abr.
Sokoloff, Ralph
Strausberg, Saml.
Tanenbaum, B.
Yanowitz, Herman
Abrams, Hyman
Bank, Robert J.
Barnett, Mrs. S.
Bernhardt, M.
Bernstein, Samuel
Block, Mrs. B. B.
Brown, Benj.
Dilbert, Chas.
Anonymous
Fortunoff, J. A.
Freedman, H. A.
Ginsburg, Abr.
Ginzberg, Michael
Glaubman,
Jos. & Bros.
Glickman, Pincus
Goldberg, M.
Goldstein, Dr. M.
Goldstein,
Nathaniel L.
Goody, Harris
Greenberg,
Judge Emanuel
Gottlieb, Jos. W.
Gross, Henry H.
Hirsch, Mrs. L.
Hornick, Louis
Horowitz, Jos.
Hyde, Ben
Jaffe, Louis N.
Kaplan, Benj.
Kenin, Mayer
Leventhal, Harry
Leventhal, Julius
Leventhal, Norman
Levey, Frank
Lukashok, Jos.
May,
Judge Mitchell
Metzger, Morris
Neinken, Morris
Posner, Louis

Rachmil, Hyman
Riker, I. Jerome
Robbins, Louis
Rothkopf, Morris
Rutchik, M. M.
Schlesinger, L. H.
Salit, Mrs. H.
Schneider, S. A.
Schwartz, N. T.
Schwartz, Mrs. S.
Shapiro, N. D.
Silberberg, I.
Sklar, Mrs. J.
Spiegel, Emanuel
Triebezt, H.
Weinstock, Louis
Wender, M. D.
Weisberg, H. M.
Wolff, Louis
Wohl, Mrs. F.
Zwerdling, T.

Gottlieb, Aaron

Meltzer, Samuel

Duberstein, Mrs. M.
Gray, Isidor
Goldberg, Louis
Goldstein, Joseph
Hoffman, I.
Gulkis, Julius
Karron, Chas.
Lipshutz, P. L.
Ostow, Kalman I.
Prince, Mrs. A.
Rosenbluth, Isadore
Schrier, Heyman
Skovreinsky, S.
Wolfe, Dr. S. A.
Zirn, Samuel

Abelov, Saul S.
Artzis, Abraham
Bernstein, Elias
Block, Sarah
Bruck, Ruben
Danziger, S. I.
Davis, H.
Dilbert, Harry
Doner, Jacob S.
Dubrow, Geo. F.
Feinberg, P. F.
Glaubman, Louis
Glaubman, Milton
Goell, Milton J.
Goldman, M. M.
Greene, Harry
Greenspan, J.
Halpern, David
Harrison, H. A.

Hausner, Meyer
Horowitz, Dr. Jos.
Horowitz, Sam
Joseph, Arthur
Kirschman, N. J.
Klinghoffer, M.
Kolbert, Stanley
Kuflik, Mrs. Elsie
Lemler, Dr. M. R.
Lowenfeld, Isador
Munzer, Harry
Anonymous
Perman, Chas.
Posner, Mrs. R.
Raabin, H. D.
Rokeach, Dr. A.
Rosen, Morris
Rosenblum, Philip
Safier, Mrs. C.
Schless, Chas. J.
Scheinert Arthur
Schrier, Isaac
Schrier, Mrs. J.
Solovei, Jos. A.
Stark, Samuel
Stoloff, Dr. B.
Teperson, Dr. H. I.
Weinstein, Abr.
Weinstein, A. A.
Wiener, I.
Wunderlich, Chas.
Zirinsky, H.
Zinn, Martin

Bernstein, Abr.
Blumner, Myron
Epstein, Hyman
Fishman, S. I.
Flaumenhaft,
Mrs. J.
Greenhut, H.
Halperin, E.
Horowitz, Mrs. G.
Husid, Murry
Klein, K. Karl
Koch, Samuel
Kreitzberg, Frank
Levine, Alex
Lotenberg, A.
Markowe, B.
Newman, Sarah F.
Rabinor, Geo. B.
Reager, A.
Rosen, Pauline
Roth, Louis J.
Seitzman, Mrs. G.
Tedoff, Samuel R.
Waxman, Benj.
Weissman, C.
Wexler, Yetta
Willen, Murray

Y. F. L. ACTIVITIES

The Young Folks League announces the events for the remainder of 1939:

1. Tuesday, November 28th, William I Siegel, Zionist leader, will discuss Jewish current events.

2. Sunday, December 10th, at 3:30 o'clock Dansante entree to Metropolitan Opera House Concert, same evening.

3. Tuesday, December 12th, Novelties and Entertaining Varieties.

4. Tuesday, December 26th, Hon. William B. Herlands, Commissioner of Investigation of New York City, will speak.

As usual, symphonic music in the lounge will commence at 8:30 P. M. prior to each meeting. Dancing and refreshments follow meetings.

Harry Zucker, Pres., Sam Samuels, Chairman Entertainment Committee. Irving Loonin, Chairman of Progressive Committee.

CLUB NOTES

The clubs began their activities in October and show promise of a banner year for the 1939-1940 season.

The Hakoach Club (boys 15-17; girls 14½-16) arranged a successful social evening on November 4. Regular meetings are held on Sunday at 2:30.

The schedule of the Center Boys (13½-15) and Center Girls (11-14½) has included thus far the special showing of an educational film, a scavenger hunt, a talk by a "G"-Man and a party. It is planned to hold an oratorical contest similar to the one held last year on the theme, "Great Jews." Regular meetings Saturday night at 7:30.

The Maccabees (boys 12-13½) have decided to affiliate with the National Young Judea. The Vivalets (girls 11½-13) are planning a play for Chanukah. Regular meetings Saturday night at 7:30.

Two newcomers this year among our clubs are the Photography Club which meets in the dark room of the Center Academy every Sunday afternoon, and the Candle-Lite Girls (9½-11½). The latter group is busy preparing for a Chanukah Parent's meeting on December 10, at 3:00 P.M.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

LIBRARY GIFTS

We gratefully acknowledge receipt of contributions to the library from the following:

Rabbi Louis Hammer, in honor of his son's Bar Mitzvah.
Ina Klein
Mr. and Mrs. Chas. Schless
Simon H. Whiteman

EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to Mr. William I. Siegel of 1602 Carroll St. upon the death of his mother on Nov. 17th.

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Barnett, Benjamin
C.P.A., Attorney Married
Res. 984 E. 95th St.
Bus. 570 Seventh Ave.
Proposed by Dr. E. I. Shack and Dr. L. Duckor

Berkowitz, Sidney
Theatre Booking Unmarried
Res. 597 Bradford Ave.
Bus. 1270 Smith Ave.
Proposed by Joseph Goldberg

Brooks, Theodore
Coal Married
Res. 2114 Albemarle Road
Bus. 1301 Grand St.
Proposed by Hyman Aaron

David, Miss Sarah
Res. 1004 Union St.
Proposed by Elsie Orlich

Drazin, Max
Vending Machine Unmarried
Res. 401 E. 53rd St.
Bus. 401 E. 53rd St.
Proposed by Al Goldstein

Feldman, Miss Miriam
Res. 459 Crown St.

Freiman, Horace
Dept. Store Married
Res. 1246 Union St.
Bus. 5th Ave. & 50th St.

Gilman, David
Unmarried
Res. 83 Dumont Ave.

Gottlieb, Arnold
Salesman Married
Res. 214 Rockaway Parkway
Bus. 470 Osborn St.
Proposed by Irving J. Gottlieb

Hahn, Samuel
Poultry Married
Res. 380 E. 34th St.
Bus. 611 E. 18th St.
Proposed by Mort Zimmerman

Harman, M. Lowell
Printing Unmarried
Res. 1539 Carroll St.
Bus. 225 Varick St.

Horowitz, A. H.
Matzohs Married
Res. 1191 Carroll St.
Bus. 369 E. 4th St.
Proposed by Irving S. Horowitz and Morris D. Wender

Horowitz, Jacob L.
Matzohs Married
Res. 29 Ludlam Place
Bus. 369 E. 4th St.
Proposed by Irving S. Horowitz

Karron, Abraham
Novelties Married
Res. 462 Crown St.
Bus. 810 Pennsylvania Ave.
Proposed by Jacob Garlick and Charles Perman

Kenin, Dr. Abel
Physician Married
Res. 1035 Washington Ave.
Bus. 706 Eastern Parkway
Proposed by Mayer Kenin and Dr. Herman Maslow

Komar, Edward
Textiles Unmarried
Res. 1361 E. 13th St.
Bus. 1200 Broadway
Proposed by Isidore Lowenfeld

Komar, Gerald
Textiles Unmarried
Res. 1361 E. 13th St.
Bus. 1200 Broadway
Proposer by Isidore Lowenfeld

Kozinn, Maurice
Attorney Married
Res. 615 Lefferts Ave.
Bus. 225 Broadway
Proposed by Louis Hoffman

Lesser, Joseph
Hotel Married
Res. 1010 President St.
Bus. White Sulphur Springs
Proposed by Mrs. Abr. G. Goldberg

Machnovitz, Miss Rae
Res. 1245 Troy Ave.

Machnovitz, Miss Stella
Res. 1245 Troy Ave.

Osdin, Jack D.
Accountant Unmarried
Res. 781 Eastern Parkway
Bus. 80 Wall St.
Proposed by Al Loonin

Passoff, Jack
Hand Bags Unmarried
Res. 135 Rockaway Pkwy.
Bus. 105 Sackman St.

Perlman, Miss Celia
Res. 1625 President St.
Proposed by Philip Brenner

Perlman, Miss Miriam
Res. 1625 President St.
Proposed by Philip Brenner

Rosenberg, Arthur
Insurance Married
Res. 191 E. 17th St.
Bus. 116 John St.
Proposed by Frank Levey

Schwartz, Sol
Furniture Unmarried
Res. 660 Hegeman Ave.
Bus. 153 E. 24th St.

Smallberg, Seymour
Govt. Unmarried
Res. 165 Grafton St.
Bus. 475 Tenth Ave.
Proposed by Benjamin Smallberg

Turner, Dr. H. Robert
Physician Married
Res. 85 Highland Place
Bus. Same
Proposed by Irving B. Loonin and Dr. David H. Appleman

White, L. N.
Food Broker Unmarried
Res. 645 Eastern Parkway
Bus. 24 Stone St., N. Y.
Proposed by Dr. J. Cholodenk and Oscar Schleiff

The following have applied for re-instatement in the Brooklyn Jewish Center:

Chess, Bernard
Retired Married
Res. 426 Crown St.
Proposed by Joseph M. Schwartz

Chutta, Louis
Shirts Married
Res. 4222 Surf Ave.
Bus. 1027 Metropolitan Ave.
Proposed by Ben Martz

Cooper, Herman E.
Attorney Married
Res. 524 Montgomery St.
Bus. 32 Broadway
Proposed by William I. Siegel

Elowsky, S. M.
Sportwear Married
Res. 346 Crown St.
Bus. 1372 Broadway
Proposed by Arthur Joseph and Roy M. Liebler

Jasper, Hyman
Banking Unmarried
Res. 185 Erasmus St.
Bus. 1368 St. Johns Place
Proposed by Morton Klinghoffer

Greenfield, Frances
Res. 302 Eastern Parkway

Metz, Irvin
Fur Dyeing Unmarried
Res. 432 Sterling St.
Bus. 60 Van Dam St.
Proposed by Al Stutz

Schonbrun, Joseph
Signs Unmarried
Res. 1493 Bergen St.
Bus. Same

JUDGE EMANUEL GREENBERG
Chairman, Membership Comm.

SCHEDULE OF CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock:
 Center Boys—Ages 13½ to 15.
 Center Girls—Ages 13 to 14½.
 Maccabees (boys)—12 to 13½.
 Vivalets (girls)—11½ to 13.
 On Sunday afternoons at 2:30 o'clock the following clubs convene:
 Hakoach (boys)—Ages 15 to 17.
 Senior Girls—Ages 14½ to 16.
 Photography — Open to all club members.
 Juniors (girls)—10 to 11½.

BAR MITZVAH

Hearty congratulations and best wishes are extended to Mr. and Mrs. Bernard Chess of 426 Crown Street on the Bar Mitzvah of their son Marshall Edwin, which will be held at the Center on Saturday morning, November 25th.

CONTRIBUTIONS TO RED CROSS

Mrs. Albert Witty, president of the Sisterhood, has been designated as the American Red Cross representative at our Center. We appeal to our members to make their contributions to the American Red Cross through the institution.

MRS. F. WOHL

*invites you to view
her collection of*

**ANTIQUES and ODD
TABLES**

—at—

**1400 Union Street
BROOKLYN, N. Y.**

Open from 11 a.m. to 6 p.m.

**"TOWN MEETING OF
THE AIR"**

Every Thursday Eve. at 9:00

Next Meeting: Nov. 30th

Subject:

**"What Kind of Peace Can
Europe Make"**

Radio Speakers:

**MAURICE HINDUS
FRIEDRICH E. AUBAGEN
LINDA LITTLEJOHN
JOHN GUNTHER**

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

FORUM LECTURES and DISCUSSIONS

MONDAY EVENINGS AT 8:30

NOVEMBER 27th

PROF. HARRY D. GIDEONSE

Newly elected president of Brooklyn College.

*Subject—"Education and the
Preservation of Democracy"*



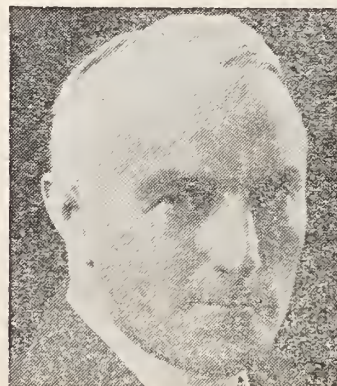
Prof. Harry D. Gidonse

DECEMBER 4th

S. K. RATCLIFFE

English journalist and lecturer on current world problems. Lecturer, University of London.

*Subject—"The Real Roots of the
War"*



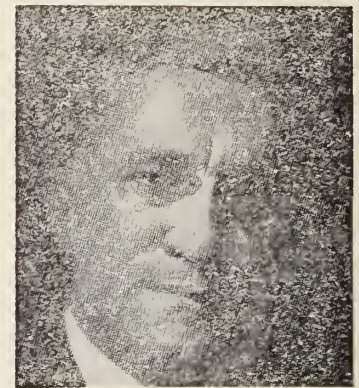
S. K. Ratcliffe

DECEMBER 11th

REV. JOHN HAYNES HOLMES

Distinguished liberal preacher and minister of the Community Church of New York. One of the best speakers on the lecture platform in this country.

*Subject—"Science, Psychology and
Religion—To Which Shall We
Turn for Guidance?"*

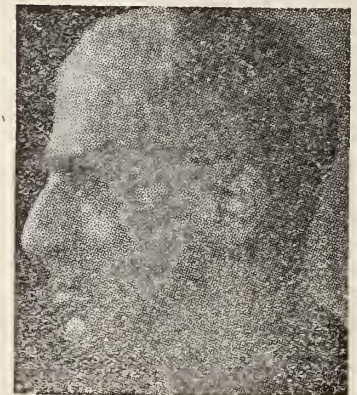


John Haynes Holmes

DECEMBER 18th

GENERAL SMEDLEY D. BUTLER

America's most colorful soldier and peace advocate. Author of "War is a Racket," "A Third of a Century with the Marines," "Our Crime Problem," etc.



General Smedley D. Butler

JANUARY 8th, 1940

LUDWIG LORE

Leading interpreter and editor of foreign news. His daily column "Behind the Cables," appears in the *New York Post* and *Philadelphia Record*.

MEMBERSHIP SOCIAL MEETING

WEDNESDAY EVENING, DECEMBER 6th

at 8:30 o'clock

(FIRST NIGHT OF CHANUKAH)

A program in keeping with the spirit of Chanukah is now being arranged. All members of the Center are urged to reserve the evening and attend this function.

BROOKLYN ZIONISTS TO HONOR RABBI LEVINTHAL

The Brooklyn Zionist Region is arranging an Installation Dinner in honor of their newly elected President, Rabbi Israel H. Levinthal and the other officers. The dinner will be held at the Center on Thursday evening, December 14th.

ZIONIST MEETING NOV. 30th

A meeting of the Eastern Parkway Zionist District will be held on Thursday evening, November 30th at 8:30 o'clock. Latest motion pictures from Palestine will be shown. All welcome.

CONGRATULATIONS

Heartly congratulations and best wishes to:

Mr. and Mrs. Alex Engel of 1531 Carroll Street upon the marriage of their daughter Leonore to Mr. Murray Gershman, at the Center, on Nov. 19th.

Mrs. Harry Amer of 1521 President Street on the occasion of the marriage of her daughter, Mildred to Dr. Hyman Alexander on Nov. 22nd.

IN MEMORIAM

It is with deep regret that we announce the passing of

Meyer Nemerou

a member of our Governing Board, of 670 Eastern Parkway on Sunday, November 19th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved daughter, Mrs. Nathan D. Shapiro and to the other members of the family.

PERSONAL

Rabbi Levinthal was one of the speakers at the opening session of the Hadassah Convention at the Manhattan Center in New York on Tuesday evening, October 24th.

On Tuesday evening, November 7th, Rabbi Levinthal addressed the Zionist Forum in Albany, New York.

SPEND NEW YEAR'S EVE AT THE CENTER

Fun . . . Merriment . . . Sociability

SUBSCRIPTION — \$5 PER PERSON

Reservations limited to capacity of Auditorium

Make Reservations Now!

MAX SPIEGEL

takes this means of expressing his sincere thanks and appreciation to Rabbi Daniel Shapiro, to Rabbi Israel H. Levinthal and to all his friends at the Brooklyn Jewish Center who offered prayers for his recovery from his recent illness.

BASKETBALL GAME

Next Sunday Evening, Nov. 26

Brooklyn Jewish Center

vs.

Newark Y.M.H.A.

ADMISSION — 50c

Dec. 3rd—PATERSON "Y"

TALMUD FALSIFICATIONS

(Continued from page 9)

practically erased the boundary lines between Jews and non-Jews. Instead of a sectarian demarcation, we find in it a moral one: In the years to come, say the rabbis, no line will be drawn between Jews and non-Jews, but between the righteous and the unrighteous. Unrighteous Jews will be punished equally with the wicked of other peoples. And all the righteous, on the other hand, whether Jew or Gentile, will share equally in the happiness and abundance of that millennial era to come. There will be no dishonesty, and the money of those who have accumulated wealth through the suffering of their fellow-men will be erased. (See M. Higger, *The Jewish Utopia*, pp. 20-21.)

The Talmudic rabbis say that the ethical behavior of the Jew toward the non-Jew, based as it is on the Torah, is a sanctification of the name of God, for the Torah has been given only in order to sanctify the Lord. So that when the highest ethical principles of the Torah are practised by the Jews in their relations with the Gentiles, the latter realize the divine source of these commands and the loyalty of the Jews to that source. (See M. Kadushin, *Theology of Seder Eliahu*, pp. 67-69.)

Thus, to rob or deceive a Gentile is considered a graver sin for a Jew than to commit such an offense against a fellow-Jew. It is considered a greater violation of the command laid upon the Jew of sanctifying the name of God through the teachings of the Torah. (*Tosefta Baba Kamma*, 10, 15.)

The most comprehensive and fundamental law of the Old Testament is considered to be the love of one's fellow-men. Hillel, who lived several decades before Christ, was once asked by a non-Jew to give him the quintessence of the entire Torah. Hillel answered: "What is hateful to thee, do not do unto thy fellow-men. This is the whole law; the rest is the explanation thereof. Go study it." (*Shabbath*, 31a.) And according to another rabbinic tradition, to hate one's fellow-man is to hate God. The Golden Rule is thus the foundation of all Jewish ethics and morality. God Himself, the Torah teaches, loves all human creatures, and not to emulate Him by a love of all one's fellow-men becomes thus a sin against His name. For if there is one Talmudic teaching which can

be regarded as unquestioned and unopposed, it is the doctrine that God's love extends to all the world, to Jew and to non-Jew alike, to the righteous and to the wicked, to human beings and to animals. It is a fallacy to believe that Judaism upholds the worship of a tribalistic rather than a universal God. "The Lord is good to all, and His tender mercies are over all His works," cried the Psalmist (145:9). Repeated daily by the Jews, this took deep roots in the minds of all worshippers in the synagogues. Jews are taught to believe that God's loving providence extends to all creatures, to all who come into the world. "God is good to all and the greatest good is that His creatures learn from Him to be merciful to each other," say the rabbis (*Genesis Rabbah*, 33:4).

One of the greatest Talmudic authorities, Rabbi Akiba, who lived in the second century of the present era, once preached on the generation of men whom God punished by the Flood. To them Rabbi Akiba applied the verse in Job 24:20 which says: "They have shown no love and mercy to their fellow creatures. Hence God has turned His love from them." (*Genesis Rabbah*, 33:7).

Surely it must be obvious that those who pervert this fundamental principle of the Talmud — the love of all one's fellow-men — by the lies and slanders which they circulate, are not only inhuman. They are also ungodly and immoral. Their aim is to sow dissension among men and to incite one man against his neighbor — an aim, which, if it is forbidden by anything, is forbidden by the humane teachings of the Talmud itself.

(Copies of this article may be obtained from *Equality*, 220 Fifth Avenue, New York, at 5c each).

MAN IN THE SHADOWS

(Continued on page 11)

mitting to the reader moods such as gaiety, fantasy, mellowness, a sense of the fleetingness of time, resignation and hope in the face of tragedy.

Dr. Lieberman has a gift for apt characterization. He writes of the demagogue whose soul is unmasked by those who ask for bread but receive a stone; of the forgotten actor who knows only too well from his own experience the doubt in Hamlet's

mind; of the high-school girl who is music by a great Master, now vivid and sparkling, now jaunty, pert or melancholy; of the old man whose eyes are like winter pools of disbelief; of the love-torn, dejected teacher whose life is an attempt to piece together broken chalk; of "Mister Jefferson," the aristocrat, whose simplicity helped to create a faith which still guises a nation.

The poet is a skillful technician. He excels in the sonnet and couplet forms. In *Duel* for example, the couplet form is used effectively to heighten the contrast between life and death. In addition, Dr. Lieberman has a fine ear for melody and rhythm. He can reproduce the flick-a-dab of the boot-black rag, as well as the lilt of the antique violin, the whirling of the dancer "like an angry dervish stung to prayer" and the strange harmonies of the mad orchestra.

Man in the Shadows contains no poems on specifically Jewish subjects. Nonetheless, the influence of Jewish longings and ideals is marked. The poet yearns for God.

"Not a forgotten God lost in the churches,

nor a partisan God deaf in one ear,
nor a tribal idol whose priest be-smirches

the name of man in the name of Fear
but a God who planned the world to music

who dreamed a poem as He banished
Chaos

(terrible drummer, creature of might)
the God who commanded,

'Let there be light!'

A MILLION FOR JEWISH
EDUCATION

A GIFT of \$1,000,000 for the improvement and extension of religious education among the Jewish youth of this city has been made by the Friedsam Foundation to the Jewish Education Committee of New York. The Committee, which is a merger of several existing religious educational agencies, is concerned with the broad field of Jewish religious education. It will seek to assist all types of religious schools in consultation with representative rabbis, teachers and laymen.

THE JEWISH COMMUNITIES IN EGYPT AND ARABIA

(Continued from page 6)

istic, and presumably, although erroneously — anti-Arabic. A large aggregation of tribesmen crossed the Maude Bridge to West Baghdad with the avowed purpose of attacking Sir Alfred's party. Europeans enroute from Syria and other countries in the Near and Middle East were attacked physically on the suspicion that they were Zionists. Captain R. E. Alderman, O.B.E., was dispatched with a number of empty cars to meet Sir Alfred's party at Khan Nuqtah where they were brought into Baghdad under cover of darkness. In 1929 the Wailing Wall disturbances broke out in Palestine and mass protest meetings were held in Baghdad against Zionism. The city, along with Damascus, has been since a hotbed for anti-Zionist propaganda.

Despite the fact that no more than a handful of Germans are today to be found in Baghdad, German Nazi influence is considerable. "New Germany," where the former Prime Minister, Said Hikmet Suleiman, was educated, founded "Iraqi Culture Groups," which were sent to Berlin at Nazi expense. They returned imbued with Nazi ideology and are bitter foes of

the Jewish community. In all Iraqi public schools German is taught as a third language (Arabic and English coming first and second), and the German Embassy is excessively staffed with propagandists who do not sit by idly. There is moreover a strong movement afoot to support the Nazi scheme for the restoration of pre-war plans for a "Berlin to Baghdad" Railway through the Balkans and Turkey.

To this German influence can be attributed the violent anti-Zionist activity in Iraq. A corollary to the popular feeling against Zionism was the Government's action in making representations to Britain on Palestine, and in banning all Zionist activity and newspapers. An unknown number of Jews were murdered in Baghdad in 1938 by Palestine Arab hoodlums and unemployed students. A local newspaper, *Al Alam al Arabi*, edited by Selim Hassan, a Telkaifi Villiage Christian, agitated for ousting Jews from public services. A National Defence League was organized under the Nazi banner, and when one Mr. Elie Levy wrote to *The Manchester Guardian* to tell the world about it, he was imprisoned without trial.

REMEMBERING EMMA LAZARUS

(Continued from page 7)

America, where their general state of misery aroused deep sympathy and indignation among the American people. Miss Lazarus beheld this catastrophe, this misery that befell her people, and the tragedy of the Jews throughout the centuries suddenly became revealed to her.

It was then that she wrote:
I see, I see,
How Israel's ever crescent glory makes
These flames, that would eclipse it,
dark as blots of candle-light against
the blazing sun.

And it was then too that she wrote "The Banner of the Jew," "The New Ezekiel," "By the Waters of Babylon," "The Prophet," "The Exodus," "The Crowing of the Red Cock," "Rosh Hashonah," "Hanukah." During that period she composed her volume-long work, "The Dance of Death," a dramatic poem of Jewish life in the thirteenth century, and the "Songs of a Semite," a collection dedicated to George Eliot.

An anonymous writer wrote of her during this period: "Her whole being

renewed and refreshed itself at its source. She threw herself into the custody of her race, its language, literature and history." She "threw herself" into the work of mercy literally. She did not confine herself to the poetic flights conceived and executed in the quiet of her study, but went down to Castle Garden, where the immigrants entered the United States, and sought to render them all the material aid in her power. She became an active worker in the Hebrew Immigration Aid Society, and solicited funds for it.

On February 1st, 1882 a great protest meeting against the Russian barbarities was held in New York City. Ex-president U. S. Grant was one of the speakers. This meeting created a nation-wide impression. But there were a few—a very few, fortunately—confirmed Jew-haters here and there who sneered callously. Goldwin Smith, the Candian publicist, asked contemptuously: "Can Jews be patriots of any country that gives them asylum?" Emma Lazarus answered him effectively in her poem and in the one entitled "Exodus" showed him that America

was as if providentially sent as a haven for the unfortunates of her race. "O bird of the air, whisper to the despairing exiles, that today, today, today,

From the many-masted, gaily bannered port of Palos sails the World-unveiling Genovese, to unlock the Golden Gate of Sunset and bequeath a Continent to Freedom."

The reference here is to Columbus and his sailing to discover the new continent on the very day when the Jews were driven out of Spain.

In May 1883 she went abroad for her health. She visited England, France and Italy. Everywhere she was received by the great. William Morris showed her his famous workshop situated in an old Norman monastery.

But her condition (tuberculosis) became worse. The following year her father died, the father to whom she was so deeply attached, and she returned to America. "Truly the silver cord was loosed, and the golden bowl was broken." She came back to the United States on July 23rd to mourn her father and to await her own death, which was not to come yet for another three years, the while the flame of her genius burned brighter than ever. As someone has said of her: "she seemed to have always one little window looking out into life." Someone has also said that "it is the privilege of a favored few that every fact and circumstance of their individuality shall add lustre and value to what they achieve."

This certainly is a fitting epitaph to place on the grave of Emma Lazarus.

REFUGEE COMMITTEE TAKES ACTION

AFTER meeting with President Roosevelt, the executive committee of the Intergovernmental Committee on Refugees reported that plans have been completed for experimental colonies for refugees in the Dominican Republic and the Philippines. The Committee has received a proposal from the International Labor Defense that an international passport be issued to political refugees similar to the Nansen certificate for stateless refugees. Myron C. Taylor, chairman of the Committee, has received the 1939 Medal for the Promotion of Better Understanding between Christian and Jew in America awarded by the *American Hebrew*.

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AARON ARONSOHN
OF PALESTINE

ISRAEL DAVIDSON
AN ESTIMATE OF A REMARKABLE SCHOLAR

FATHER AND SON
A SHORT STORY

FIRST LADY OF PALESTINE

ENRICHING JEWISH
SCHOLARSHIP

FALAQUIERA'S "BATE HAN-
HAGAT GUF HABARI"

JEWISH EVENTS REVIEWED

DECEMBER

1939

REARMAMENT

EXPENDITURE INCREASED IN RACE TO PROTECT OUR COUNTRY AGAINST WAR

A RESPONSIBLE landlord needs protection just as much as a Nation. Tenants, today, are claim-wise—seeking money on every trivial occurrence. The property owner without insurance is awaiting an inevitable day when the expense of hiring attorneys, paying witness fees, doctor bills, and judgments will prove overwhelming. The worry of pending litigation can never be measured in dollars and cents—and it is this worry, as well as all expense, that the Consolidated assumes in offering liability insurance.

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BROOKLYN JEWISH CENTER REVIEW

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No. 16

The President Chooses Cyrus Adler

PRESIDENT Roosevelt's plea for combined religious action to aid world peace and understanding was a brilliant move. One cannot read his letter to the representatives of the Catholic, Protestant and Jewish faiths, to Pope Pius XII, to Dr. George A. Buttrick, President of the Federal Council of Churches of Christ in America, and to Dr. Cyrus Adler, without a feeling of thanksgiving that in these trying days, when many of the nations of the world are steeped in bloodshed, our country is sufficiently blessed to be able to plan ahead for the day when peace and tranquility will again reign throughout the world. President Roosevelt gave beautiful expression to our longing for permanent peace and a better world, when he said:

"I believe that while statesmen are considering a new order of things, the new order may well be at hand. I believe that it is even now being built, silently and inevitably, in the hearts of masses whose voices are not heard, but whose common faith will write the final history of our time. They know that unless there is belief in some guiding principle and some trust in a divine plan, nations are without light, and peoples perish."

The selection of Dr. Cyrus Adler as the representative of the Jewish faith was the most logical one in view of the fact that there is no official body representative of Jewish religious life in this country.

Dr. Adler today enjoys the confidence, respect and admiration of the Jews of America, whether Orthodox, Conservative or Reform. Though his choice may have been due, primarily, to the fact that he is the President of the Jewish Theological Seminary of America, his other positions of leadership in American public life could

not be overlooked. One of the organizers of the American Jewish Committee and its chairman since 1929, he had been in the forefront of all battles for the rights of his people. Although not officially affiliated with the Zionist movement, Dr. Adler has often expressed his sympathies with that great cause, and has helped to form the Jewish Agency for Palestine, serving as Co-Chairman of the Agency Council.

We hope that Dr. Adler will be blessed with the necessary strength and vigor to be able to carry on the additional responsibilities that go with this appointment. The work that President Roosevelt entrusted to him will be the crowning glory to a life filled with splendid achievements in the interests of his fellow-men.

ANTI-RACIAL DEMONSTRATIONS AND FREEDOM OF SPEECH

THE *Brooklyn Jewish Center Review*, as well as other Jewish publications, have at various times discussed the problem of coping with the danger of anti-Semitic propaganda, without at the same time infringing upon freedom of speech, press and assembly, which are guaranteed under our Constitution. There are many among us who, though thoroughly favoring unrestricted freedom of expression, and strongly opposing any curtailment of this right, feel that even free speech has limitations when it tends to cause riots and dissension in our country. They are fearful of the danger of a repetition of the experience of the Weimar Republic of Germany, which gave the Nazis full police protection for the diabolical pro-

paganda which later resulted in the overthrow of the Republican Government and its replacement by the Hitler regime.

Believing in freedom of speech, we have permitted men of shady reputations, men who most likely are in the pay of foreign agents, to spread hatred and antagonism while fully protected by the democratic forces they seek to undermine.

Here, in our city, Jews were often grieved to see such slanderers given full freedom and protection to continue uninterruptedly with their scurrilous propaganda aimed at inciting their friends and neighbors against them. It is for that reason that we welcome the letter of Mayor LaGuardia to the Committee of Catholics for Human Rights on the curbing of anti-racial demonstrations, just made public.

The Mayor writes that out of 238 cases brought about by arrest or summons, 112 have resulted in conviction in the Magistrates' Courts, carrying sentences of fine or imprisonment. Additional cases are scheduled for trial.

"The action taken thus far by the police," writes the Mayor, "indicates that manner in which both freedom of speech and the right of racial and religious minorities to be free from abuse, are simultaneously recognized. The City of New York will continue to remain free for all who wish to express their opinion, but the authorities will deal properly with any misguided troublemakers who, under guise of free speech, slander or vilify peaceful groups residing in this City."

There is one hope which all peace-loving people entertain, that those whose duty it is to maintain order in our city will be more on their guard than they have been hitherto, to the end that these enemies of our American civilization will once and for all realize that foreign hatreds cannot with impunity be imported into a country where all religions and all races may live together in the spirit of a true democracy.

—J. G.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

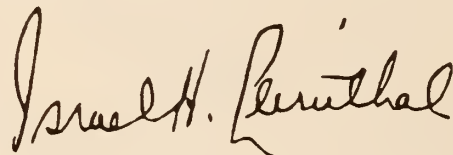
I WAS very much impressed by the beautiful and touching tribute to our Administrative Director, Joseph Goldberg, written by Louis J. Gribetz, which appeared in the last issue of the *Center Review*. The author of those choice words spoke not only for himself, but also for the entire membership of our institution, all of whom are happy to join in loving tribute to Mr. Goldberg's twenty years of faithful service to our Center.

Speaking for myself, it is hard to realize that twenty years have already elapsed since I first discussed with Mr. Goldberg the possibility of his taking a part in guidance of the institution that was then but a dream in the minds of a small group of leaders in our community. It was only a few months after I myself accepted the call to become the spiritual leader of this effort. He was then a very young man—in the early twenties. He looked even younger than he was. But there was something in his expression—a seriousness, a deep understanding of our needs, that I instantly felt that he was our man. I am happy in the thought today that I and those who headed the Center then, were able, twenty years ago, to recognize a talent, which has served our institution with such devotion and with such effectiveness.

What made and makes Mr. Goldberg's services so valuable is not only his spirit of faithfulness, or his executive ability, or his capacity for hard work—all of which he possesses to a high degree. His greatest asset is his Jewishness, his great love for the Jewish people and the Jewish faith, his positive attitude towards Jewish life and Jewish problems, his deep understanding of Jewish needs and Jewish values. The tragedy in many Jewish institutions is the fact that they are guided by professional social workers, who may be expert in executive detail, but who lack positive Jewish convictions, who have no understanding of Jewish religious ideals or of Jewish cultural values. Happily for us, Mr. Goldberg is not of that type. That is the secret of his effective service. I rejoice that I can state with all sin-

cerity that not once in all these twenty years was there the slightest conflict between his ideas and mine. He was ever on the guard, zealously watching that nothing should be done in or by our Center that might in any way reflect to the detriment of our religion or our people. There was a unanimity of purpose and aim in the pulpit and in the executive offices, no disharmony between spiritual leader and executive director, which, alas, is the cause of the ineffectiveness, if not ruin, of so many Jewish institutions.

And so, I, too, want to add my homage to our Joseph Goldberg on the twentieth anniversary of his service to our Center. And I want to offer a fervent prayer that our Father in Heaven may grant him, and his beloved wife and children, a life of health and strength and joy, that he may continue to serve our Center—and through our Center every worthy Jewish cause—for many, many years to come!



A LETTER TO THE EDITOR FROM HARRY A. HARRISON

I KNOW I speak for many members of the Center when I say that it was with great pleasure and no little gratification that we read in the *Review* last month more than a page of praise for our Administrative Director, Joseph Goldberg, who has been with and of this institution for twenty years. Not that the length of an article is any sign of its worth or timeliness. But in this instance, we who admire and respect Joseph Goldberg, would not have liked to have seen his services described too sketchily or superficially. The man has been of inestimable value to the Center and to many other causes that we hold dear. And so, on behalf of the rank and file

members of the Center, who seldom give voice to their feelings, please accept our sincere thanks for the vision and the depth of feeling that prompted your tribute.

And yet, to me, who have known Joseph Goldberg very intimately for perhaps fifteen years, it appears that you have unintentionally omitted several qualities that transcend many of those that you mentioned. This man, for all his apparent calm and poise which you described, feels intensely the miseries of our sorely-harassed and driven people. To all intents and purposes he is immersed solely in the welfare and the problems of our own beloved Center. But always, consciously or sub-consciously, he is being torn inwardly by what is happening daily and hourly to our brethren in particular, and to the world in general. Nor does his sympathy exhaust itself merely in sighs and tears of regret. Joseph Goldberg thinks and plans, and brings those plans to a successful fruition.

If you would have this quality in him exemplified, judge him by his work for Palestine, the one ever-ready land of refuge for those of our people in mid-Europe who manage almost miraculously, to escape from those twin devils, Hitler and Stalin. He has a tremendously vital understanding of the value and the place of Eretz Israel in the possible salvation of the remnants of our fellow-Jews now being hounded and ground to death between the upper millstone of Hitlerism and the lower stone of Stalinism. Joseph Goldberg is forever planning and scheming, behind the scenes, to arouse in our more fortunate brethren in this blessed land, a realization of their bounden duty to the forsaken, overseas. The tragic indifference of so many Jews in America to the indescribably horrible plight of the refugees in Poland and other similar countries, wounds him beyond measure. As indicative of that callousness to our brethren's ultimate extinction is the degrading knowledge that in all Brooklyn, where dwell more than a million Jews, only 3200 are members of the Zionist organization. To Joseph Goldberg such a miserable lack of loyalty and devotion to a great cause is inexplicable. Would that his innate feeling of modesty and his overwhelming desire to remain in the background could burst their dams and permit him

(Continued on page 22)

AARON ARONSOHN OF PALESTINE

By ARTHUR SETTEL

DURING his wanderings throughout the Near East, the writer often heard the name of Aaron Aronsohn. I found among the dossiers of the now defunct Arab Bureau in Cairo—that group of British Intelligence Officers of whom Lawrence of Arabia was a sensational example—a brief and laconic report of the activities of the Jewish spy. But not until I visited the club of the Jewish Legion in Jerusalem, now a humming hive of activity, what with the war in Europe again calling its members to the colors, and saw hanging there the portrait of Aaron Aronsohn, did the true story of his tragic destiny come to my ears.

"A genius, perhaps one of the greatest geniuses the Jews have produced," declares one of his former comrades.

He certainly displayed a splendid bravery under terrible circumstances, all in the cause of a country not his own.

Aaron Aronsohn was the son of a Jewish landowner in Palestine before the World War I. He was born at Zichron Yaakov, where he had a farm. The old Jewish landowner had four children: Aaron, the eldest; Alex, the younger son and two girls, the beautiful Sarah, and Rivka, youngest.

The family went quietly about its work, apparently indifferent to the Turkish rule and the political intrigue that centered in Damascus. But when the war burst upon them and the world, the Aronsohns hailed the calamity with secret joy. They had a vision of the downfall of the Turks, and the establishment of Zion in Jerusalem once more.

But the war seemed to drag on and the British were a long time in coming to the Holy Land. Nevertheless the Jewish family heard of the great force preparing in Egypt, as it heard also of the exploits of one Lawrence of Arabia, known to the Arabs as El Aurens. This name had been whispered among the Arab patriots of Damascus.

Germany decided to send a military headquarters staff and several detachments to stiffen the Turkish resistance against the slow but inevitable advance of General Allenby and his forces.

To the the home of the Aronsohns in Zichron came several German officers. They found the Jewish farm-

house, or villa as it was in reality, very much to their liking. They decided to billet themselves there. The Germans had their mess in the drawing room; and one of their delectations was to invite Turkish officers to dinner and hold regular Jew-baiting evenings at which the Aronsohns would be compelled to listen. Sometimes also there would be efforts to lay hands on Sarah.

The two brothers restrained themselves again and again. But for the father they would have flung themselves at the throats of the chuckling German officers. They knew that it would mean their being led outside and shot against the wall of their own house. The situation was intolerable. The youths decided to join the British forces, at the time painfully advancing through the desert.

They reached British headquarters in Gaza. There they were closely questioned by the British. It soon became apparent that Aaron Aronsohn had kept his eyes and ears open. He was able to give the British staff important information regarding Turko-German dispositions. Moreover, he knew where to go for further valuable information.

Alex, the younger brother, was appointed liaison officer on Allenby's staff. Later he was to be promoted to the rank of captain and receive the award of D.S.O. Less spectacular but equally important work awaited Aaron. He was offered a post with the British Intelligence. Gladly, he accepted. Soon he was one of that adventurous group listed only in the Arab Bureau in Cairo.

At once Aronsohn was ordered back into Palestine, where his job was to spy on the enemy in a manner reminiscent of the espionage agents of Joshua. Aronsohn returned to his homeland in a small boat which he sailed up along the coast of the Mediterranean, landing at a secret point and making his way back to the home he had left a week previously. To his joy he discovered that the German officers had left their billet. They had been ordered farther south to prepare defenses against the oncoming British troops. After a night with his

aged parent, Aaron also set out for the South.

He collected information regarding the enemy's technique. He worked among the Syrian levies, men who hated the cause of the Turks and who looked forward to the independence of their own land. At the same time Aaron did not neglect his own countrymen. Wherever he found Jews he enlisted them in the secret cause. They were to supply him with every scrap of information that came their way. All such data was to be sent to Aronsohn's Zichron home.

The Zichron villa, skirting the magnificent, history-laden hills, became the headquarters for the complex espionage system in Palestine. From it Gen. Allenby received reports which made him confident of his strategy and ultimately victorious. Within its innocent-looking walls were collected the priceless secrets of enemy plans. Sarah, whose name is immortal among the Jewish dead, worked for her brother and his cause. Her job was even more delicate than that of Aaron. She it was who visited the townships still under Turkish-German control, there to entice officers to speak to her. The precise value in terms of dollars and cents of her contribution to the Allied victory can never be reckoned. But its importance is attested by the fact that Lawrence of Arabia himself dedicated his personal memoirs to "S. A.," and authoritative historians claim that S. A. meant Sarah Aronsohn of Zichron.

Again and again Aronsohn made his perilous journey by sea between Egypt and Palestine. To expedite his work, the British equipped his skiff with an auxiliary engine, enabling the master spy to accomplish his journey in four or five hours.

Soon, rumors of leakage of Turkish secrets began to be told. Officers made inquiries. They heard of a mysterious agent of the British but no one seemed to know what the man looked like or where he was next likely to show up. The spy was elusive and competent. He had to be crushed. Turkey offered colossal sums for his identity

(Continued on page 22)

ISRAEL DAVIDSON

By MORDECAI H. LEWITTES

IN the "Matmid" the poet, Bialik, asks: "What is flint in comparison with the endurance of the student engaged in the study of Torah?" This thought contains the key to Dr. Davidson's life—the rest is but commentary. Indeed, the "Matmid" might serve as a spiritual biography of the great scholar. Dr. Davidson might be said to be the "Matmid" come to life, the torah-intoxicated student who had drunk deeply from the wells of learning, but whose thirst increased with each additional draught; the scholar who bore the marks of hardship and suffering, but who, once having attuned his soul to the woeful chant of Abaye and Rava, must perforce devote himself to a life of study.

What were the factors which aided Israel Davidson in reaching the goal he had set himself, the goal of adding to our store of knowledge and Torah?

One factor was his ability to endure hardship. Born in Yanova, Lithuania, in 1869, he was orphaned at an early age. With the Yeshiva students of Grodno and Slobodka he learned to appreciate only too well the dictum in the "Ethics of the Fathers": "Thus is the path to Torah—a morsel with salt, a measure of water, the earth as one's bed, and a life of travail . . ." At the age of seventeen, after a stormy voyage across the Atlantic, during which he was robbed of the few pennies he possessed, he arrived in America, only to discover that his sole relative had departed for Europe but a few days before. He sold matches, carried groceries, peddled goods, slept on roofs, in cellars and shops. When he earned a little money he would rest from his labors and study English with the help of an English-German dictionary.

Resolved to pursue his studies further, he entered a public school at the age of 20, and finally succeeded in matriculating at the College of the City of New York, graduating with honors in 1895. Meanwhile he supported himself by tutoring in Hebrew. Later he became principal of a Hebrew school, and at one time served as chaplain in Sing Sing. He continued his studies in Semitics at Columbia University, receiving his doctorate for his thesis on "Parody in Jewish Literature" in 1902. He was discouraged by Prof. Gottheil from

pursuing a career in Semitics because of the meagre prospects such a field offered. Not to be dissuaded, Dr. Davidson replied that he did not seek a lucrative position but rather wished to devote himself to a life of study.

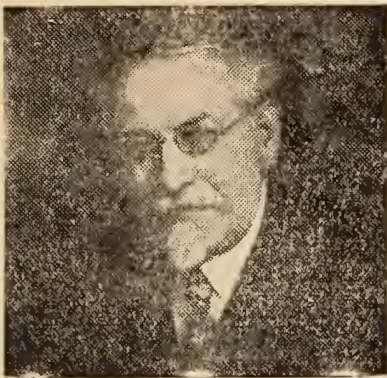
The turning point in Israel Davidson's career came in 1906, when Prof. Schechter appointed him instructor in Talmud in the Jewish Theological Seminary of America. In 1916 he was made Professor of Mediaeval Hebrew Literature. He served at the Seminary until his death on June 27, 1939, except for one year, 1926, when he was visiting professor at the Hebrew University of Jerusalem. Working alongside of Solomon Schechter, Louis Ginzburg, Alexander Marx, Israel Friedlaender and Mordecai M. Kaplan, he helped make the Seminary a world-renowned center of Jewish scholarship and learning.

A second factor in Dr. Davidson's career was his incredible industriousness. He lived by his books and for his books. Characteristic are the words in his will: "Do not mourn for me. Death takes the sting from life . . . But to those who study my books a hundred years from today I shall be as alive as to those who studied my books but a day or two ago . . ." This single-mindedness of purpose was shared by his wife. Mrs. Davidson once described how she and her husband had visited the *hillula* at the grave of Simon ben Yohai, in Meron. The roads were badly broken and the ascent very precarious. The car came dashing around a bend and threw Prof. and Mrs. Davidson from their seats. Involuntarily, Mrs. Davidson shouted to the driver: "Be careful; my husband hasn't finished his book as yet!" To finish that life-work, "The Thesaurus of Mediaeval Hebrew Poetry," Dr. Davidson gave twenty years of his life, working incessantly, day and night, examining manuscripts and poring over mediaeval documents until he completed through his own efforts a work that would ordinarily have required the labors of a dozen scholars. He followed the statement of Rabbi Tarfon, "The day is short and the work is great," changing the last phrase to read "It is your duty to complete the work."

His unceasing labors may be glimpsed from a word of advice he once gave to a group of Seminary graduates: "Time is money. This is a false statement . . . Time is infinitely more precious than money. You cannot accumulate time; you cannot regain time lost; you cannot borrow time; you cannot repair time lost; you can never tell how much time you have left in the Bank of Life; Time is Life . . ."

Perhaps when he began his Thesaurus, Dr. Davidson was unaware of the magnitude of the task. At his home once, the scholar related to a group of students how he had been led to undertake this encyclopedic work. "I once edited and published a mediaeval Hebrew poem," he said. "Some time later I was shocked to discover that another scholar had anticipated me by publishing that very poem several years earlier. As a result of this unpleasant incident I resolved to publish an exhaustive bibliography of Mediaeval literature which would prevent future errors of this kind." Prof. Schechter discouraged him, saying the work was too vast, but Dr. Davidson persisted even though he soon realized that Prof. Schechter had not exaggerated and that the Thesaurus would require a lifetime of effort.

A third factor in Dr. Davidson's valuable research was his keen, penetrating ingenious mind. As a youth in the Yeshiva he was already known as an *ilui*, or prodigy, who amazed his teachers by his adroitness in handling a knotty question. He loved to tussle with intellectual problems. He liked to play chess for this reason, and he was frequently seen in the student room of the Seminary, absorbed in thought, planning his next move in a closely contested chess game. He loved to teach a Talmudic tractate like *Rosh Hashonah* because it involved tangled astronomical discussions, or a Biblical commentator like Ibn Ezra because he combined astronomy and obscure, veiled comments. He once remarked that the only field other than Hebrew literature that he ever seriously considered devoting himself to was astronomical mathematics. His lectures in liturgy were based on a series of unsolved problems relating to the origin and development of the prayer book.



Dr. Israel Davidson

It was this trait of intellectual doggedness which led to some of his important scholarly finds. He was fond of telling how he came to discover *Mahzor Yanvai*. One of the manuscripts uncovered in the Genizah by Dr. Schechter was a palimpsest containing a Greek translation of Aquila. The same manuscript had been used by a scribe for recopying poems from the pen of Yannai. The Greek text was published by two Gentile Cambridge scholars who removed the Hebrew characters by means of a chemical solution. Before obliterating the Hebrew, however, they photographed the manuscripts. In visiting England, Prof. Davidson happened to purchase a copy of the work published by the two scholars. His curiosity was aroused by the Hebrew text, of which no one could make head or tail. After fruitlessly studying the text for some time, he noticed that by completing a fragmentary word, the initial letters of the lines of one stanza spelled out in acrostic form the name of Yannai. The rest was comparatively simple. He soon disentangled this maze of piyyut, thereby helping to restore this valuable poetry.

Similar accounts could be told of his work on books like "Saadia's Polemic Against Hiwi al Balkhi," and "Book of the Wars of the Lord," by the Karaite Salmon Yerahim.

Many have already paid sincere tribute to Dr. Davidson's warm personality. Like the other professors in the Seminary, it was his practice to invite students to his home for the Sabbath. There a charming atmosphere prevailed. "Don't be afraid you are imposing on me by coming to my home without formal invitation," he would say. "The Sabbath is God's time!" It was in his home, rather than in the lecture room that Prof. Davidson exerted the greatest influ-

ence over his pupils. Every room in his house was filled with books, the shelves covering the walls from floor to ceiling. But there was nothing stuffy in that home. Dr. Davidson himself was possessed of a fine sense of humor, and had an inexhaustible fund of personal anecdotes. A great favorite of his was the story of a printer's correction of one of his lines. Desiring the last word of the phrase "The Lord is my maker," capitalized, Dr. Davidson wrote on the margin of the proof: "Cap." The printer returned the proof with the sentence thus revised: "The Lord is my cap-maker."

Not generally known but characteristic is the fact that he once wrote a whimsical review of "The Adventures of Ktonton," a juvenile story-book. He describes a meeting between Alice in Wonderland and Ktonton. The latter criticizes Alice for thinking her name is Teutonic when it is really the Hebrew name Alizah (gay), and he points out that the Queen of Hearts spends her time playing croquette and beheading people, but that the Queen of the Sabbath visits the homes of the humble, spreading joy and cheer.

His humor never failed him. It served him in good stead not only in attracting many life-long friends, but

in helping him live through long periods of illness.

The value of Dr. Davidson's writings for future research cannot be overestimated. His was the work of the spiritual *chalutz* who, spade in hand, digs to uncover the richness of the Jewish past. Already some of his disciples are carrying on where he left off. It is said that Prof. Davidson once asked a brilliant young scholar: "What made you come to America?" "You!" was the brief reply. The Bialik prize was a fitting recognition of the value of his work. It was doubly appropriate in that Bialik, recognizing the great significance of mediaeval Hebrew literature, himself devoted years of study to that field, drawing heavily in many cases on the researches of Prof. Davidson.

Hebrew literature is like a golden chain extending through thousands of years, from the Biblical era to the modern renaissance. Dr. Davidson has helped us discover many missing links in that golden chain. In the eloquent words of the poet, Hillel Bavli: "You have opened to us hidden gates in the Temple of our poetry. The spirits of remote poets will thank and praise you, and we, your contemporaries, will gratefully and lovingly remember you and your work."

THE PASSING OF THREE ZIONIST PIONEERS

THE Zionist movement has recently suffered the loss of three of its oldest members and leaders, Reuben Brainin in America, Rabbi Jacob I. Niemirower in Roumania, and Dr. S. A. Van Vriesland in Palestine. All three were among the pioneers of the Zionist movement and early disciples of the founder, Dr. Theodore Herzl.

Reuben Brainin was one of the first Russian Hebraists to join the organization. He was a modernist among the Hebrew writers, fashioning his work after the leading writers of Western Europe. Upon his arrival in the United States, after years spent in Vienna, Berlin and other parts of Europe, he became the leader of the Hebrew speaking movement in this country. For a time he edited the official Hebrew newspaper *Hatoren*. He spent several years in Canada editing the Yiddish publication *Der Canadier Adler*. He later returned to New York, where he joined the staff of *The Day*. Reuben Brainin was the author of a

biography of Dr. Herzl, and he translated into Hebrew Herzl's play, "Das Neue Ghetto," and Nordau's "Paradoxes." His impressions of the first Zionist Congresses were included in a book called "Five Zionist Congresses."

Dr. Niemirower became the rabbi of the leading congregation in Jassy, Roumania, in 1896. Together with Dr. Karpel Lippe, the President of the First Zionist Congress at Basle, he was responsible for the Zionist propaganda in Jassy and in other parts of the country. Singlehandedly he fought successfully against the "More Judaica" oath administered to Jews of Roumania at the instigation of the anti-Semites of that country. His fame as an orator and scholar brought about his election as the spiritual leader of the Spanish community of Bucharest. He was later elevated to the Chief Rabbinate of Roumania. By virtue of this position he became Jewish representative in the Senate, a

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FATHER AND SON

By HAROLD BERMAN

THE big interurban car on the high railway wheels running between Augusta, Georgia, and Aiken, South Carolina, had already thundered its way across the bridge. The bridge was an old one, a very much used one, and it appeared as if it would break in half at any moment, and the car, together with its passengers, would be hurled down into the shallow and muddy waters of the Suanee River.

Old Reuben bit deeply into his lower lip and swallowed hard again and again, not daring at the same time to open his mouth for fear of vomiting. The unpleasant smell of the cheap gasoline used for feeding the motor was at its abominable worst in the rear part of the car. The atmosphere was smoky and fetid, and the elderly passenger felt as if the end of his days had come. He felt inwardly certain that he wouldn't survive to the end of this fateful trip.

Not only the yellow waters of the Suanee River but also the tall cliffs of the river bank lying close to Augusta already were completely out of sight. Together with them had gone also the thick grove of young red oaks and underslung oleanders. The car was now greedily "eating up" the low-lying flats of South Carolina.

The huge car perched on the high railway wheels went hurtling along, wobbling drunkenly from side to side, so that it looked as if only a miracle could save it from jumping off the rails. The elderly Reb Reuben, the town cantor, was suffering severely from nausea.

If he could but lie down for a minute, or lean his tired head against something and doze off a bit! Doze off? Even to sit down for a little while was out of the question. The car was packed full with Sunday excursionists. Not only would no one of the "Southern gentlemen" give up his seat to him, but no one even paid the least attention to the gray-haired old Jew, to the undersized and stout old man with the thick, tooth-brush eyebrows, with the square, full beard reaching down almost to his navel—an Assyrian or shovel beard, a quaint and noticeable beard even in the Southland where beards are far from being a rarity.

Reb Reuben was traveling to Aiken,

North Carolina, on this hot summer's day in order to sing at the Bar Mitzvah of the son of the Kasses, nee Kasovsky, one of the most prominent as well as the richest Jewish families in town. But now, faint with the exertion and a readiness to vomit that filled every part and particle of his being, he was deeply regretful of the entire enterprise.

What did he, a man nearing his seventieth year, want to run to every rich man's house, to entertain these over-fed, and over-amused men and women? The bitter struggle for existence? Not at all. His family could very well get along without the generous check that Kasovsky, or Kass, would send along after a few weeks in payment for the Cantor's singing. His wife—she was his second, he having married her when close to fifty, sometime after his arrival in America—was earning more than enough in her big ready-to-wear and second-hand clothes shop. And he, too, was drawing his regular salary from the community; so, what was the need of it all?

The reason for his going was his wife's abominable habit of never saying "enough!" as if she expected to live forever, or at least survive him by many years. And Reb Reuben was mortally afraid to disobey his wife who was his junior by quite a few years.

In order to assure herself that he would go to the Kosofskys she had sent their only son, Gerald,—his children by his first wife were all married by this time—along with him on his trip. It had happened more than once before that when Reb Reuben would receive an out-of-town call he would usually find some excuse or other to return home in the evening empty handed. His most usual excuse in such cases would be that he had lost his way or, that he couldn't find the people's correct address.

* * *

On either side of the brightly burnished rails there were low-lying fields in which the growing cotton was ripening. Pale, vanilla-colored or rose-colored cotton plants were peeping out of sandy leaves on the low stalks.

Negro shacks—old decaying roofs,

dark holes of paneless windows partly nailed up with boards or with cardboard, appeared bleakly here and there in the fields.

For miles and miles ahead there was the bright shimmer of rails in the hot Southern mid-summer sun. The car was doing its utmost to swallow these miles, to annihilate them meanwhile kindling bright little phosphorescent flames underneath, cavorting like a ship on a rough ocean. Reb Reuben's discomfort increased.

Would he be able to stand it? If God would only grant him the strength to keep on his feet!

Of, if he could but sit down for a while! When father and son had boarded the car at Savannah the Jim Crow section of the car was practically empty. Of course, not one of the passengers in the overfilled white section would have dreamt of entering the other part. No one but himself, that is. But he recalled at once his son's warning in a previous similar instance.

"Father," he had said to him, "if you will dare to go in there I'll just pick myself up and run away from town!"

The elderly Reb Reuben never could quite understand whence had come his son's bitter hatred of the Negroes. And what, after all, had he got against them? A nice and quiet and well behaved people they were, never harming any one at all. Everyone was more than anxious to do business with them, practically the entire turn-over of his own ready-to-wear and second-hand clothes business came out of them, so why, then, his son's silly and overweening pride?

The thick eyebrow-brushes raised themselves a bit with some difficulty over the elderly man's lustreless old brown eyes. Gerald was standing by him, observing him with a worried expression. He was erect, alert and watchful, and he couldn't really tell whether to lend his father support in the event that he grew faint and showed signs of giving way, or to bar his passage if he saw him moving towards the Jim Crow section.

Tall and lank, eyes with a tiny green

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FIRST LADY OF PALESTINE

By IDA H. FORTUNOFF

(Mrs. Fortunoff prefaces the following sketch with this note: "December 21 marks the 79th birthday of Henrietta Szold. In loving tribute to this immortal woman, the following is written.")

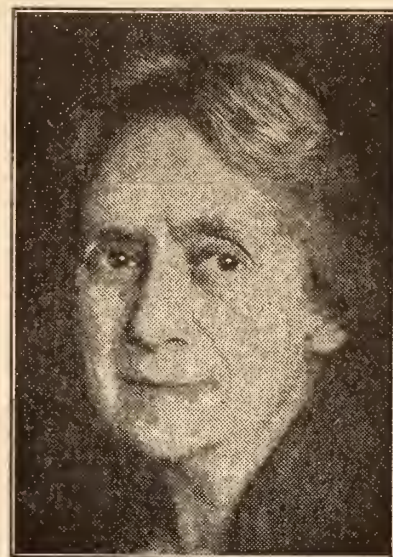
ON December 21st, 1860, in the city of Baltimore, a daughter was born to Rabbi Benjamin Szold and his wife Sophia Schaar, a daughter who was destined to become a great influence in Israel. Henrietta was born, it might be said, "with a learned spoon in her mouth." Benjamin Szold was a rare type of Jewish man. In his personality East and West met harmoniously. He was a nobleman in bearing and conduct, gentle, slow to anger, yet full of the fire and daring of one who loved justice, freedom and humanity. His Jewish learning and modern culture were complementary, and he deposited within the heart of his child, vibrant with the heritage of seers and Rabbis, and attuned to the call of the world, his own spirit. He taught her Hebrew and interpreted Judaism with scholarship, yet never with coercion, for Benjamin Szold had a Rousseau-like veneration for the individuality of his children. He set before them a table abundant with the harvest of Judaism. Henrietta had the hunger and thirst for knowledge, and at that table she fed her soul. But one must not picture that childhood of hers only as a period of austere intellectuality. Her mother saw to it that highmindedness was reinforced by cheer, comfort and friendliness. She made of the home an open tent of hospitality. The home was a joyous center of life, invigorated by a robust sense of earth and nature, music and aesthetics, humor and action. The five girls in the family knew how to work and live to the music of gales of laughter.

After graduating from high school at the age of sixteen with high honors, she accepted the position of teacher in an exclusive school, but her Jewish social life was soon to be constricted by events in Jewish history that took the self out of her being and made her a universal Jewess, the tireless, dauntless servant of her people. The ability, knowledge, power and opportunity that were hers she ceased to wield for her own self. For her then, as to this very day, knowledge meant

service; power meant service; self-expression meant service.

In the year 1880, there occurred in the city of Baltimore an event which roused her deepest sympathies and brought into play her exceptional executive and educational abilities. Russia had passed the May laws which relegated Jews to settlement in the Pale, and as a result, thousands of Jews emigrated to all parts of America, many coming to Baltimore. There they found a sister in Henrietta Szold. She understood their problems and devised practical means whereby they might become more readily adapted to their environment. In her heart there had always been a wild love for justice, a burning rebellion against inhumanity, a passionate tenderness towards those who suffer. To this end she pressed her friends into service, secured their assistance, and the newcomers were taught the customs and the language of their given land. Henrietta Szold is recognized as the first woman to undertake Americanization work on an organized scale. Later upon the death of her beloved father, in order to perpetuate his work, and out of a sincere devotion to his ideals, she registered as a special student, in the Jewish Theological Seminary of America, where she took a Rabbinical course for several years. These efforts, coupled with her literary work, caused her name to become familiar among Jews in many lands long before her Zionist activities made her so prominent.

The Zionist movement, from its very beginning, appealed to her, for to her Zionism was interwoven with Judaism. But mere dreams did not satisfy her. Dreams must be realized. Action was needed, and the scholarly meditative woman became an active propagandist. She wrote on Zionism, spoke Zionism, and breathed Zionism. She soon became an outstanding leader in the Federation of American Zionists. She held the position of secretary until her health failed. In the year 1909 she visited Palestine for the first time. The effect on her was overwhelming. It was real then, this Palestine that lay stretched out before her, and if memories of the prophets stirred her



Henrietta Szold

soul, so did the Jewish settlements, the tiny spots that pointed so hopefully to the future. The manifold needs of the land were pitifully clear to her practical mind. There was disease—due to the neglect of the ages—to overcome. The dangers of childbirth and the high infant mortality could all be reduced if modern standards of sanitation and medical service were applied. In her native America were thousands of Jewish women whose love for Palestine had never been fully exploited. Here was something tangible for them to do. A specific task awaited them. After a three-year sojourn in Palestine, studying conditions, she returned to America, and with a small group of women founded Hadassah, the medical unit in Palestine. With rare foresight and vision she conceived of this enterprise not as a temporary emergency measure, but as a constructive and permanent phase of the life of the country.

Today Hadassah has spread its wings literally over all of America, with an approximate membership of 75,000 women. Hadassah now maintains in Palestine a system of socialized medical service, which includes hospitals, clinics, welfare stations,

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ENRICHING JEWISH SCHOLARSHIP

A Review of Notable Contributions to Jewish Thought

By DR. ISRAEL H. LEVINTHAL

It speaks well for American Jewry that it is beginning to take its place in the field of Jewish scholarship and research. And it is not only from the pen of the great masters, who are themselves the intellectual products of the old world, that fine works are appearing, but also from their disciples, young scholars, who have received their training in America. I shall here briefly review a few of the more notable books that have recently made their appearance.

Dr. Michael Higger, whom we are proud to have as one of the leading lecturers in our own Institute of Jewish Studies for Adults, and who has already to his credit a number of fine works in the field of Rabbinic literature, has now published the second volume of his *Otzar Ha-Baraitot*. I already have had occasion to speak of the importance of this work when the first volume of this series appeared. The author has undertaken a big task in collecting all of the *Baraitot*, the fragmentary passages of lost Mishnaic collections and of other Tannaitic works not found in our authorized Mishnah that are quoted in both the Babylonian and the Palestinian Gemara. He has also discovered a large number of *Baraitot* in the old manuscripts of the Talmud, which are not seen in our printed editions. All of these passages are illumined with critical notes, both as to text and content. Students of the Talmud will be indebted to Dr. Higger for this noteworthy contribution to Rabbinic literature.

* * *

"Organic Thinking,—a Study in Rabbinic Thought," by Dr. Max Kadushin (The Jewish Theological Seminary of America), is a work that should be read by serious students interested in the theological concepts of the ancient Rabbis. It has often been noted that these men never developed a systematic theology. The brilliant Solomon Schechter once remarked that "the best theology is that which is not consistent," and this advantage, he assures us, "the theology of the Synagogue possesses to its utmost extent." The same thought is expressed by the great master of Talmudic literature, Professor Louis Ginzberg, when he says:

"For the most characteristic feature of the Rabbinical system of theology is its lack of system." How then are we to obtain a proper appreciation of what the Rabbis taught in the field of theology? "Is there no alternative here between chaos and logic?" asks Dr. Kadushin. And this volume demonstrates that there is an alternative. Taking a Rabbinic text, *Seder Eliahu*, which the author previously published, as a classic example of Rabbinic theological thinking, and analyzing the teachings of that work, he shows in brilliant fashion, that while logical sequence may be lacking, there is a definite pattern of rabbinic thought. The thinking "is not logical, but organismal."

It is difficult in a brief review to do full justice to Dr. Kadushin's analysis. Suffice it to say that his solution gives new meaning to many vexing problems—the relations of the Bible to medieval Jewish philosophy become more clear. Dr. Kadushin deserves high praise for shedding new light on a field of Jewish thought too long neglected, a field that has now been enriched by this splendid contribution.

* * *

"Jewish Magic and Superstition." A Study in Folk Religion, by Dr. Joshua Trachtenberg — (Behrman's Jewish Book House, N. Y. 1939). Here is a book that is scholarly and popular at the same time. It deals with a subject much more vast than the title of the book suggests. For in the folklore of the Jew, especially the Jew of the middle ages, numerous superstitions crept in from all sources, some of them exerting such a powerful influence that they became part and parcel of the practice and usage of all the people with almost religious sanction.

These superstitions did not always spring from the people's own life, often they came from their neighbors, for, as the author notes, "folk beliefs constitute the commonest denominator between peoples." "The notion that the ghetto Jew of medieval Europe was completely shut off from the temper of his age is false. The people were in daily contact, and the

ideas and movements that swept Europe invaded the ghetto as well." The author makes a penetrating analysis of all such practices and beliefs that owed their origin to the conceptions then in vogue concerning Spirits, Demons and Angels. He traces the origin of magical incantations, amulets, and other superstitions affecting birth, marriage and death. If he designates all these as "folk religion," he does so because, as he so well puts it "they expressed the common attitude of the people, as against the official attitude of the Synagogue, to the universe."

The book gives evidence of fine scholarly research both in general as well as in Jewish literature dealing with every phase of this fascinating subject. Above all, the book is written in a style that is superb, and it reads like an attractive work of fiction. It should be on the "must list" of every intelligent Jewish reader.

* * *

"Studies in Jewish Preaching — Middle Ages," by Israel Bettan, D.D. (Hebrew Union College Press, Cincinnati, 1939). Rabbis of all schools will be grateful to Professor Bettan for this notable contribution in the field of Jewish homiletics. And the intelligent Jewish layman will also find in this volume a great deal of delight and interest. Sermonic discourses were not only listened to, but read by the great mass of our people throughout the ages. These discourses constitute an important branch of our literature. The Jew was wont to view "the homilies of the great preachers as the *belles lettres* of his literary artists, offering him recreation, inspiration, and sustaining comfort." The author traces briefly the history of early Jewish preaching and shows that the sermon as a literary composition attained its standard form, not in the earlier Midrashic period, but in the later middle period. It was from the thirteenth through the eighteenth century, a most prolific period in Jewish preaching, that the sermon reached its full development. And it is the preaching of this period that forms the basis of

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FALAQUIERA'S "BATE HANHAGAT GUF HABARI"

A Versified Vademecum on the Care of the Body

By RABBI ISRAEL CHODOS

(This translation of an ancient Hebrew manuscript is reprinted, in condensed form, from the Hebrew medical journal "Harofe Haivri," which is published in New York under the editorship of Dr. Moses Einhorn).

THE Hebrew manuscript described below is an outgrowth of my work in a seminar in Mediaeval Hebrew literature conducted by Professor Israel Davidson. A vocalized text of this work together with a more elaborate introduction and notes is now in process.

* * *

The work with which we shall deal is a versified collection of medical maxims based upon a letter written by Maimonides to the Sultan, advising him on the care of the body.

Shem Tob ben Joseph Falaquiera, the author of the poem, must have lived during the last quarter of the thirteenth century near the southwestern border of Spain. His reticence about his own person in this and other of his writings leaves many *lacunae* in his biography. All we can say with any degree of certainty, is that he was a scholar of great erudition who wrote significantly on a variety of themes; on Biblical exegesis, on science, on metaphysics—with a view, mainly, to the harmonizing of Jewish thought with Peripatetic philosophy.

The speculation regarding his having been a physician is still hanging in the academic balance. There is not enough evidence to substantiate the conclusion that he was a practitioner. It is more likely that, like every learned man of his day, he too possessed a knowledge of medicine.

The poem came down to us in three manuscripts. One is in Florence, one in Oxford and the third in Munich. The Hebrew text has been established on the basis of two manuscripts only; Oxford and Florence.

Following is a brief chapter-by-chapter synopsis of the contents of a Falaquiera's poem on the care of the body. I have omitted the synopsis of his poem on the care of the soul, since it represents a collection of ethical and moral teachings which, while in-

teresting in themselves, may not be of immediate interest to the physician.

Bate Hanhagat Guf Habari (Verses on the Care of the Body)

Introduction

A MAN must care for his body, like an artisan for his tools. For the body is the instrument through which man serves his Creator. Falaquiera explains that since it is pleasanter to read and easier to remember verse, he will write the rules of conduct in rhyme and meter. He informs the reader that the admonitions contained in this work are the result of a deep study of the masters in the science of medicine. Let not therefore anyone criticize destructively. He will discuss matters briefly or at length according to the dictates of expediency. He attributes his neglect to mention certain foodstuffs to the deficiencies of Hebrew nomenclature. The introduction closes with a poem repeating the thought that the body is the instrument of the soul. Therefore man should eat and drink in moderation.

"In your eating, be not like unto the horse and the mule. Rebel against your evil inclination. Lust not after much food. Today it may be sweet and savoury, Tomorrow it will be bitter and painful. Remember, a sick man cannot serve God."

Regarding Food

Feed yourself at regular intervals as you feed your animals. Excess in food is dangerous. Listen to Hippocrates who taught that a man's life is prolonged by moderation in eating. Do not eat unless you are hungry. Stop eating long before you are sated.

Measure your food according to your nature. Some foods agree with some and do not agree with others. Each man knows his own reaction to certain foods, better even than a physician.

Anything with laxative properties should be eaten before the meal. Juicy fruits, too, should be eaten before the meal. After a meal, astringent foods strengthen the stomach.

Eat at least once in a day, and once in a night. Twice a day and twice a night is excessive. Moderation decrees eating three times in twenty-four hours. Chew your food thoroughly. Improperly masticated food is a strain on the digestive organs. Do not eat before moving your bowels. Avoid excessive activity while eating.

Food is digested by three organs; the stomach, the liver, and the veins. As long as these are intact the body is healthy.

On the Nature of Foods

Food replenishes the needs of the body and stops its deterioration. Warm and liquid foods which turn into good blood are best for the body. Pure, well-baked leavened bread is desirable. Small fowl are especially good for the sick. Bread made of fine flour, and very young animals are injurious.

Medium-sized fish having scales and fins are desirable. Fowl living in water and large birds are harmful. Mustard, garlic are harmful. Balance your diet so that the foods supplement one another. Fatty foods improve the blood.

Neutralize foods with their opposites; the sweet with the sour, the sour with the sweet. It is dangerous to eat anything acid with milk. Putrid foods are as poison to the body. Foods cooked in copper vessels will cause illness.

Never eat foods too hot or too cold. Eat your fill of almonds, figs, grapes, dried or fresh pomegranates, but exercise after eating them in order that you may expel them quickly.

On Food and the Seasons

In cold weather eat rough foods, well-spiced, in order to stimulate circulation. In warm weather eat light, dry foods. Never drink wine with ice in it. It is injurious to the nervous system.

On Drinking

Sweet water preserves health. The pure rain water is best. Never drink water or wine on an empty stomach.

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JEWISH EVENTS REVIEWED

By LESTER LYONS

THE situation of the 1,500,000 Jews left in Nazi Poland is desperate. The utmost hunger and want prevail among them. While other Poles are returning to a normal life, the Jews are deprived of elementary means of livelihood. Food, shelter and employment are denied them. For lack of medical supplies, they are subjected to epidemics of disease. The average mortality among Jews in Warsaw is 100 daily, compared with 10 before the German occupation. Not only have they been pillaged of their property and driven from town to town, but special levies have been

185,000 JEWS LEFT IN GERMANY

The *Juedisches Nachrichtenblatt*, the only remaining Jewish newspaper in Germany, reports that the Jewish population of Germany, including the Sudetenland, dropped from 500,000 in 1933 to 185,000 on October 1st of this year. Of this number 77,000 are males. 90,000 of the total live in Berlin.

imposed on them. Plans of the American Friends Service Committee, a Quaker organization, to carry out relief activities in Poland were impeded when the German government refused to permit Jews to be included among the beneficiaries of relief. The Nazis made no attempt to aid starving or sick Jews although they sought to aid other Poles. The Quakers have insisted that relief be given to all alike and are ready to distribute food and medicine to children in distress if they will be permitted to aid Jewish children also.

The Executive Committee of the World Jewish Congress has appealed to the civilized world to restrain the barbarous Nazi treatment of Polish Jewry and particularly the Nazi attempt to set up a Jewish "reservation" in Lublin. A resolution of the Committee declares that "Jews the world over reject with utter contempt the German government's pretense that it is solving the Jewish problem."

The Joint Distribution Committee has rejected proposals of the American Jewish Congress that a mass campaign be organized for overseas relief

and that representatives of the Congress and affiliated groups be included in the administration of the Committee. The Committee declared that because of its participation in the United Jewish Appeal and local welfare funds, it was "wholly inadvisable and impractical" for it "to associate itself at this time with any plan of money-raising that has not been discussed by the designated representatives of the welfare funds throughout the country, or which, after such discussion, does not meet with their approval." It further stated that since its only purpose was "to provide remedial, preventive and constructive relief service to Jewish communities, organizations and individuals, suffering as a result of adverse conditions abroad" it could not include within its official structure any representatives of organizations or agencies having other functions or purposes, regardless of their nature or importance.

The World Jewish Congress has announced its intention to establish at Geneva a special institute the object of which will be to survey Jewish experiences since the World War and formulate a program guaranteeing Jewish rights at the next peace conference. The Congress remarks that the preparation of Jewish peace aims is as important as the immediate relief work and political action in the present emergency. It also points out the necessity for a limited front of Jewish forces during the war and the following reconstruction period.

The Jews of Haifa have formed a League for Arab-Jewish cooperation. The League will organize committees to meet the Arab population and try to establish friendly relations between them and the Jews. Indicative of the increasing friendliness of the Arabs toward the Jews is the appeal by many Arabs of the town of Hebron that former Jewish residents who left it in 1936 should return. About 40 Jewish families are expected to return to Hebron in accordance with this request.

The Jews of Palestine have instituted a campaign to raise funds to enable Polish Jews to settle in the Holy

Land. A manifesto was issued by the Chief Rabbi of Palestine urging the Jews to contribute to the relief and rescue of ruined Polish Jewry. A new village for German refugees has been established in Emek Hefer. Provision has already been made for settling 25 families there.

In anticipation of the drafting of the Jewish men of Palestine for war service, the Palestine Council of Working Women is making plans to enable Jewish women to take the place of men in trade and Agriculture Training courses for this purpose are being given in the towns and plantation colonies.

The plan of Frank van Gildemeester, Dutch Protestant president of the International Committee to Aid Jewish Emigres, for the settlement of Jews in Ethiopia has been received with open distrust in Jewish circles in Vienna. Their belief is that Gildemeester is a tool for the Nazi Gestapo or secret police and has cooperated with it for some time. Washington, which has been asked by him to assist in floating a \$50,000,000 loan for such colonization project, has also ignored the proposal because of his connection with the Gestapo.

MAIL ORDER RELIGIOUS INSTRUCTION

A "Correspondence School for Jewish Studies," intended to bring modern methods of Jewish religious education to small communities has been instituted by the Union of American Hebrew Congregations' Commission on Jewish education. Dr. Emanuel Gamoran, educational director of the Union, stated that the correspondence courses, used in conjunction with visits by the Union's regional rabbis, will further the development in small communities of religious institutions with adequate educational facilities. Each student is assigned to a teacher. The courses deal with Jewish history and Jewish festivals. The Union is composed of over 300 congregations in the United States and Canada.

In Vienna the Jews are allowed to purchase food only at specified hours and shops. Usually they find the supplies exhausted when they reach the shops. The Nazi authorities have threatened stern punishment to Germans sharing food with Jews. Despite such threats, many Catholic families have assisted their Jewish neighbors by supplying food to them.

During the Past 20 years 30,774 Jews in Hungary were converted to other religions while 4,211 non-Jews embraced Judaism. Most of the conversions took place between 1934 and 1938 because of the anti-Jewish laws in Germany.

EXPEDIENCY CONVERSIONS

Following the promulgation of anti-Semitic legislation by the Italian government, many Italian Jews sought to leave the Jewish faith. A large number of those Jews who have not yet been accepted into the Catholic Church are now applying to Jewish communities throughout Italy to have their membership restored.

Of 617,396 Jews examined by the authorities, 225,222 have been deprived of Rumanian citizenship. The total Jewish population of the country is about 900,000. Economic ruin faces the expatriated Jews since, in their status of aliens, they remain in the country on sufferance without the right to work and are subject to a special levy.

The Turkish government has excluded Jews from combatant army units and forbidden them to drill with arms. In the future Jews will merely be assigned to Turkish officers as attendants and orderlies. Upon paying a special military tax they will be permitted to serve with the forces for 6 months instead of 18.

A number of prominent Australians have issued a manifesto supporting a plan for settlement of Jews in the Kimberly region of Australia. Among those who signed the manifesto are the Lord Mayor of Melbourne, the Australian Council of Trade Unions, university professors, judges, industrialists and religious leaders. The government, however, is still opposed to the principle of mass settlement.

A pan-Semitic group, composed of Jewish, Arab and Egyptian intellec-

tuals living in Geneva has been created. The object of the group is to promote a confederation of Semitic states including all Arab countries and a Palestine Jewish state.

A program to strengthen the religious life of Jewish communities in this country has been adopted by the National Executive Council of the United Synagogue of America. The program, which is to be put into immediate effect, provides for aid to Jewish congregations, essential services for strengthening religious life, and cooperation with other Jewish and Christian organizations for the development of good will between Jews and Christians. The Council also decided to cooperate with the Rabbinical Assembly of America to forward the religious educational activities and publications of both organizations. The United Synagogue of America represents over 1,200 conservative Jewish congregations and auxiliary groups.

The British government has placed

JAILED FOR SHOFAR BLOWING

Blowing the Shofar on Yom Kippur at the Wailing Wall in Jerusalem is a criminal offense. A refugee from Czechoslovakia who had been recently convicted of having committed such offense, was sentenced to six months' imprisonment.

about 10,000 Jewish refugees in England in the category of "friendly aliens," thereby enabling them to engage in gainful employment. The refugees are permitted to do only special type of work so that English workers suffer no loss of jobs.

That anti-Semitism is a betrayal of America is the opinion expressed by Sinclair Lewis, in the *National Jewish Monthly*. The distinguished novelist declared that "any organized attempt to spread racial hatred in the United States or an attack upon individuals or groups here, on the ground of race or religion, is, in the light of the Bill of Rights, treason to America."

AN OUTSTANDING TEAM

AND now that the Jewish Center basketball team has played its 13th contest it seems to be in order to pause for a brief resume.

Our team has the privilege of enjoying at this time, the reputation of being the outstanding amateur institutional team in the city if not the state. Some of the victims that were beaten by our boys are: Williamsburg Y.M.H.A., Bensonhurst Y, Foley A. A. of Tarrytown, Passaic Y, Prospect Y.M.C.A., Paterson Y and Union Temple.

Our 13 contests were by no means all victories. Not long ago our team lost to a well-knit Newark Y team by the score of 47-45. This defeat will, we hope, be evened when our team again plays Newark at the Newark court.

Also, a defeat that calls for special mention was handed our boys last Sunday, December 17th by the strong Ohrbach team. This team was beaten by the Center this season by the narrow margin of 1 point. On Sunday evening's game (which followed closely a thrilling hard-fought Union Temple game, ending in a Center victory, 36-33) during the first half our team was absolutely invincible walking off

the floor with a 14-point lead, the score being 26-12 favor Center. In the second half the reverse operated and the game finally ended in a tie. During the overtime period the Ohrbach team won out 39-37.

Those who witnessed this unlucky 13th game will long remember the thrill that accompanied it.

Despite the two losses our team really is playing excellent basketball for the enjoyment of the large numbers of members and their friends that attend. At each home game, since the start of the season, our team has been playing before sell-out crowds.

Follow our schedule and see our boys play. You really will get a great deal of pleasure and enjoyment watching them. It's a grand way to spend an evening that's different.

Some of our next few home games are:

Mon., Jan. 1st—Prospect Y.M.C.A.
Sun., Jan. 7th—Allentown Y (Penna)
Sun., Jan. 14th—Knights of Columbus.

Sun., Jan 21st—Union Temple.

Dancing is held after each game. Won't you join us?

BROOKLYN JEWISH CENTER ACTIVITIES

ANNUAL COLLEGE STUDENTS SERVICE THIS FRIDAY NIGHT

On Friday evening, December 29th, we shall hold our annual special service dedicated to our sons and daughters who are students at the various colleges and universities and who will be home this week for their winter vacation. Rabbi Levinthal is happy to announce as the preacher for this service, Rabbi Mordecai Lewittes, who will speak on the subject: "Jewish Students in Palestine and America—a Study in Contrast."

Rabbi Lewittes who is the principal of our Religious School and also the director of our youth activities, is on the teaching staff of Thomas Jefferson High School teaching Hebrew in that institution. He is a graduate of the Jewish Theological Seminary in America and has had the great privilege of studying for a year at the Hebrew University in Jerusalem. His analysis of the life of the Jewish college student in Palestine and of the Jewish college student in America, should prove of great interest to our congregation. We trust that you will extend a hearty invitation to your son and daughter who is a college student or who graduated from college, to be with us this Friday night.

ADVANCE NOTICE

On Friday evening, January 5th, Rabbi Levinthal will give the third and concluding lecture in the series he began a few weeks ago on "Modern Tendencies vs. Jewish Ideals of Family Life." He will discuss the ideals in the relationship between parents and children.

COURSE LECTURES

The following course lectures are arranged by the Center Forum Committee in conjunction with the New York Board of Education:

Public Speaking—Tuesday evenings at 8:30—Dr. Henry Miller, instructor.

Contemporary Literature — Wednesday evenings at 8:30—Jacob Kaplan, Instructor. No charge for admission to members or non-members.

HELEN LEVINTHAL LYONS TO OCCUPY CENTER PULPIT, FRIDAY, JANUARY 12th



Helen Levinthal Lyons

Mrs. Helen Levinthal Lyons, the daughter of our Rabbi and Mrs. Levinthal, who is the first and only woman to have graduated from a rabbinic college, will deliver the sermon in our synagogue on Friday night, January 12th. Mrs. Lyons, since her graduation last June has been in great demand on the lecture platform and has recently spoken from both pulpit and platform in Baltimore, Detroit, Plainfield, Patterson, Allentown, Trenton, and a number of other communities.

SUNDAY SCHOOL NOTES

Two names were inadvertently omitted from the list of Sunday School teachers printed in last month's *Review*: Laura Sorscher and Arthur Feinberg.

Two hundred parents attended the Chanukah entertainment on December 17th which featured a playlet by Mr. S. Wiener's class, a series of tableaux by Mrs. L. Citron's class and recitations and songs by the students of I. Ruben, I. Lowenfeld, L. Sorscher, D. Stark and T. Bronstein.

There will be no Sunday School session on December 31st, 1939.

SISTERHOOD TO INSTALL OFFICERS AT NEXT MEETING, MONDAY, JAN. 8th

The next monthly meeting of the Sisterhood will be held on Monday afternoon, January 8th, at 1:30 o'clock, and the main feature of the program will be the formal installation of the newly elected officers for the coming year.

Rabbi Levinthal will install the officers and a fine musical and entertainment program is being arranged.

At the last meeting that was held on Monday, December 11th, the following officers were unanimously elected to serve for the coming year: President, Mrs. Albert Witty; First Vice President, Mrs. I. Lowenfeld; Second Vice President, Mrs. Maurice Bernhardt; Third Vice President, Mrs. Wm. I. Siegel; Secretary, Mrs. I. Wiener; Treasurer, Mrs. Hyman Rachmil.

The members of the Board of Directors elected, are as follows: The Mesdames Hyman Aaron, Philip Ascher, Paul Barnett, Alex Bernstein, Elias Bernstein, Phillip Brenner, Louis Brenner, J. D. Booth, S. I. Danziger, Sam. I. Fleischman, Isidor Fine, Samuel Feldman, Hannah Greenblatt, Alfred Greenblatt, Emanuel Greenberg, Samuel Greenblatt, Irene Goodman, Irving Gottlieb, A. L. Goldman, Jacob Greenstein, David Halpern, S. Katz, May Kaufman, Morton Klinghoffer, Jacob Koppel, L. J. Levinson, I. Lowenfeld, Benjamin Levitt, I. H. Levinthal, Solomon Mitrani, H. Rachmil, L. J. Roth, Bernard Rein, Louis Simon, Joseph M. Schwartz, N. T. Schwartz, William I. Siegel, Samuel Stark, Charles Safier, Kate Salit Maurice Schnall, Nathan Sweedler, Joseph Tabor, Albert Witty, I. Wiener, A. A. Weisberg, Louis Zankel, A. H. Zirn.

RED CROSS CONTRIBUTIONS

The Sisterhood appeals to members of the Center to please send their contributions to the American Red Cross through this institution. Please mail your check to the president of the Sisterhood, Mrs. Albert Witty in care of the Center so that our institution may receive the credit for the donations made by our membership.

**METROPOLITAN OPERA HOUSE
CONCERT A HUGE SUCCESS**

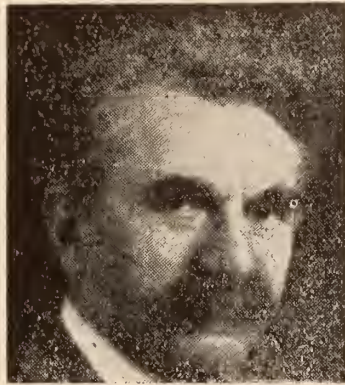
We are happy to announce that this year's concert arranged by the Center at the Metropolitan Opera House surpassed even the successful concert held a year ago. The Center is indebted to the members of the institution who have made this success possible. We are grateful, particularly to the chairman of the Concert Committee, Mr. Moses Ginsberg, his fellow officers, and the members of the committee who have cooperated loyally in this work. The officers of the committee were as follows: Moses Ginsberg, Chairman; Isidore Fine, Hon. Emanuel Greenberg, Mrs. Albert Witty, Co-chairmen; Hyman Aaron, Aaron Gottlieb, Samuel Greenblatt, Joseph M. Schwartz, Sol Sussman, Vice-Chairmen, Maurice Bernhardt, Treasurer.

The list of members, in order of the amount of tickets sold, is as follows:

Moses Ginsberg
Morty Silverstein
Aaron Gottlieb
Hon. Emanuel Greenberg
Isidor Fine
Hyman Aaron
Stanley Storch
Joseph M. Schwartz
Aaron Lewis
Sol Sussman
Pincus Glickman
Samuel Greenblatt
Chas. Fine
Morton Klinghoffer
Louis Weinstock
Maurice Bernhardt
Frank Levey
Louis Halperin
Morris Dlugasch
Ben Gunther
Isaac Levingson
Fred Kronish
Isidor Silberberg
Dr. Moses Spatt
Young Folks League
Benj. Kaplan
Phillip Brenner
M. Brukenfeld
Jacob S. Doner
Albert Joley
Samuel Stark
S. Katz
Wm. I. Siegel
Mrs. I. Lowenfeld
Nathaniel L. Goldstein
Louis J. Palatnik
Jacob L. Holtzmann
Ben Martz
Samuel Lemberg

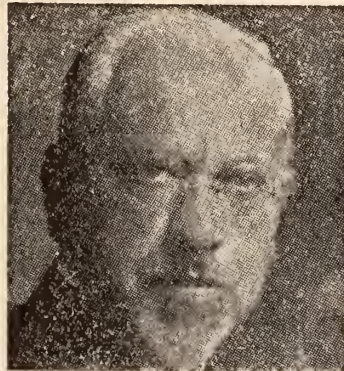
(Continued on page 18)

**FORUM LECTURES and DISCUSSIONS
MONDAY EVENINGS AT 8:30**



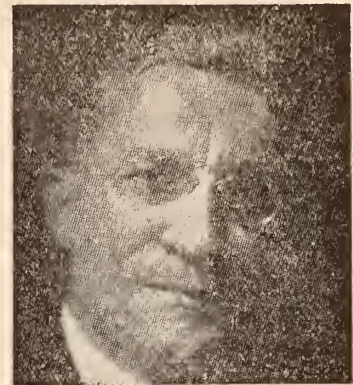
**JANUARY 8th, 1940
LUDWIG LORE**

Leading interpreter and editor of foreign news. His daily column "Behind the Cables," appears in the *New York Post* and *Philadelphia Record*.



**JANUARY 22nd, 1940
DR. MORDECAI M. KAPLAN**

Professor of Homiletics, Jewish Theological Seminary. Founder and leader, Society for Advancement of Judaism. Author of "Judaism in Transition," "The Meaning of God in Modern Jewish Religion," "Judaism as a Civilization," etc.



**JANUARY 15th, 1940
REV. JOHN HAYNES HOLMES**

Distinguished liberal preacher. Subject: "Science, Psychology and Religion — To Which Shall We Turn for Guidance?"



**JANUARY 29th, 1940
DOROTHY DUNBAR BROMLEY**

Newspaper columnist, magazine writer and author. Her column, "Strike a Balance," appears in the *New York Post*. Author of "Birth Control, Its Use and Misuse" and "Youth and Sex, A Study of 1300 College Students."



**FEB. 5th
GERHART SEGER**

Former member of the German Reichstag. Lectur-

er on Hitler's regime and the struggle between the Dictatorships and Democracies.

NOTICE TO NEW YEAR CELEBRANTS

Center members who have made reservations for New Year's Dinner and Dance are requested to assemble not later than 11 P.M.

TO MEMBERS PLANNING BAR MITZVAHS AT THE CENTER

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the *maftir*. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other *aliyahs* and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

CONGRATULATIONS

The Center extends its heartiest congratulations and best wishes to the following:

Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on the occasion of the marriage of their daughter, Helen to Mr. Philip Gordon on December 24th.

Mr. and Mrs. Alex Bernstein of 1503 President Street on the occasion of the engagement of their son Melvin to Miss Lillian Behrman.

Mr. and Mrs. Jacob A. Fortunoff of 770 St. Marks Avenue upon the betrothal of their son, Everett M. Fortunoff to Miss Edith Menken.

Mr. and Mrs. Harry Preston of 1345 President Street on the occasion of the marriage of their daughter, Gladys to Mr. Edwin Polsky on Dec. 24th.

Hon. and Mrs. Nathan Sweedler of 194 Crown Street upon the marriage of their son Edward Lazansky Sweedler to Miss Ruth Moss on December 21st.

Dr. H. Robert Turner of 85 Highland Place upon his marriage to Miss Dorothy Levine, daughter of Mr. and

Mrs. Israel Levine of 573 Eastern Parkway on December 24th at the Center.

PERSONALS

Miss Shirley Gross, daughter of Mr. and Mrs. Henry H. Gross of 751 St. Marks Avenue passed the examination for the Bar.

BAR MITZVAHS

Congratulations and best wishes to Rabbi and Mrs. Louis Hammer of 393 Kingston Avenue on the Bar Mitzvah of their son Issachar Herzl at the Center this Saturday, December 30th.

EMPLOYEES' NEW YEAR'S GIFT FUND

In view of the fact that the employees of the Center are prevented by the rules of the Center from accepting gratuities throughout the year the Center has established an annual New Year's Gift Fund. Members who want to contribute to this fund are requested to please send their checks to the Center with the least possible delay.

SCHEDULE OF JUNIOR CLUB MEETINGS

The following junior clubs meet Saturday evenings at 7:30 o'clock:

Center Boys—Ages 13½ to 15.

Center Girls—Ages 13 to 14½.

Maccabees (boys)—12 to 13½.

Vivalets (girls)—11½ to 13.

Hakoach (boys)—Ages 15 to 17.

Senior Girls—Ages 14½ to 16.

Photography — Open to all club members.

Juniors (girls)—10 to 11½.

Junior League—boys, 17 to 21 years of age; girls, 16 to 19; meetings on Thursday evenings.

SABBATH SERVICES

Kindling of candles at 4:23 o'clock.

Friday evening services at 4:20.

Sabbath services, Parsha Shemot, will commence at 8:45 A.M. Rabbi Louis Hammer will preach on the weekly portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:30. P. M.

Mincha services at 4:20 P. M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 4:20 P. M.

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting: Jan. 4th

Subject
"SHOULD THE DIES
COMMITTEE BE CONTINUED?"

Radio Speakers:

ROGER BALDWIN
SAMUEL PETTENGILL

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

BASKETBALL GAME

Next Monday Evening, Jan. 1st
at 9 o'clock

◆

Brooklyn Jewish Center

vs.

Prospect Y.M.C.A.

◆

ADMISSION — 50c

ACKNOWLEDGMENT OF GIFTS

The Center gratefully acknowledges receipt of the following gifts of books to the library:

Mr. Joseph Haussmann
Mrs. Martha Rein
Mrs. Arthur Relach

NOTICE OF ANNUAL CENTER MEETING

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 25, 1940, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place and Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAX HERZFELD, Sec'y.

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:

Officers

For President Joseph M. Schwartz
For 1st Vice-Pres.
Hon. Emanuel Greenberg
For 2nd Vice-Pres. Hyman Aaron
For Secretary Max Herzfeld
For Treasurer Moses Ginsberg

Members of the Board of Trustees

(For a term of three years, 1940, 1941, 1942)
Isidor Fine Jacob L. Holtzmann
Nathan Halperin Nathan D. Shapiro
Emanuel Greenberg Morris Weinberg

Members of the Governing Board

Aaron, Joseph I.	Davis, Henry
Abelov, Saul	Doctorow, S. A.
Albert, Louis	Doner, Jacob S.
Ball, William	Feit, Abraham
Balsam, Milton D.	Fine, Charles
Bernhardt, M.	Fine, Mrs. Isidor
Bernstein, Alex	Finkelstein, Dr. R.
Bernstein, Elias	Fortunoff, J. A.
Booth, Mrs. J. D.	Ginsburg, A.
Brenner, Mrs. P.	Goldman, M. M.
Chizner, Meyer	Goell, Mark, J.

Goell, Milton J.	Parnes, Louis
Goldberg, S. H.	Perman, Chas.
Goodstein, David	Preston, Harry
Gottlieb, Aaron	Rabinor, Geo. B.
Gottlieb, Irving J.	Rachmil, Hyman
Greene, Harry	Riker, I. J.
Greenblatt, Samuel	Rosen, Meyer A.
Gribetz, Louis J.	Rosenberg, William
Gross, Henry H.	Rosenson, Ira L.
Gunther, Ben	Rutstein, Jacob
Halperin, Louis	Schaeffer, Frank
Halpern, David	Schell, Herman B.
Harrison, H. A.	Schlesinger, L. H.
Herlands,	Schwartz, N. T.
Hon. Wm. B.	Siegel, Wm. I.
Holtzmann, Henry	Schwartz, Mrs. J. M.
Horowitz, Mrs. Jos.	Siegmeister, I.
Jaffe, Louis N.	Silverstein, Morty
Joley, Albert	Simon, Louis
Joseph, Arthur	Sorgen, Isaac D.
Kaminsky, D. B.	Stark, Samuel
Katz, Samuel	Storch, Stanley
Klein, K. Karl	Strongin, Harry
Klinghoffer, M.	Steingut, Hon. I.
Kugel, Simon H.	Strausberg, S.
Lemberg, Sam	Sweedler, Hon. N.
Levey, Frank	Tanenbaum, B.
Levy, Mrs. Harry	Triebitz, Herman
Levine, Benj. A.	Weinstein, A. A.
Levine, Samuel	Weinstein,
Levingson, Isaac	Mrs. A. A.
Levkoff, David	Weinstock, Louis
Lewis, Aaron	Weisberg, S. S.
Lowenfeld, Mrs. I.	Wender, Morris D.
Lukashok, Joseph	Wiener, Mrs. I.
Lurie, Irving	Witty, Albert
Lurie, Leib	Witty, Mrs. Albert
Markowe, Ben	Zirn, A. H.
Martz, Benjamin	Zucker, Harry
Neinkin, Morris	Zwerdling, Tobias

Nominating Committee

SAMUEL ROTTENBERG, Chairman
MAURICE BERNHARDT, Sec'y.
William Ball Pincus Glickman
Morris Dlugasch Irving J. Gottlieb
Abraham Ginsburg Herman B. Schell
Samuel Stark

Saturday night at 7:30 P. M.

Maccabees: (boys 12-13½) The members are busy reading and reporting on the Young Judea magazine which came as a result of the recent affiliation with the National Young Judea. Officers: President, Herzl Hammer; Vice President, Norman Shapiro; Secretary-Treasurer, Ralph Levy. Meetings every Saturday night at 7:30 P.M.

Vivalets (girls 11½-13) The members made Chanukah tops out of clay as part of their arts and crafts work. They are preparing a play for the near future. Officers: President, Helen Feiler; Secretary, Dorothy Hassin. Meeting every Saturday night at 7:30 P.M.

Candle-Lite Girls (9½-11½) On December 17th the members entertained their parents and friends by means of a Chanukah entertainment and also sold the objects which they had made during their arts and crafts period. The proceeds will go to Ker-enami. Officers: President, Leatrice Sunshine; Secretary, Donne Mitrani. Meetings Sunday at 2:30 P.M.

Photography — In addition to developing their own snaps the members of the club were present at the Hebrew and Sunday School performances and took pictures of the performers. Officers: President, Lionel Jaffee; Treasurer, Abbe Hacker. Meetings Sunday at 2:30 P.M. in the Center Academy Dark Room.

CENTER LIBRARY

The library of the Center circulates books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

ADDITIONS TO LIBRARY

The following books have been acquired by our library during the past month and are available for circulation:

Sholom Asch—"The Nazarene"
Peter Mendelsohn — "Across the Dark River"
Arnold Zweig—"Spinoza"

JUNIOR LEAGUE

The Junior League is planning a dance for December 28th, 1939 as a welcome-home to the college students who have returned for the winter vacation. January 4th, 1940, will be set aside for the discussion of Jewish current events. On January 11th and 25th pre-exam and post-exam socials will be held. During the past month two cultural evenings were arranged; one devoted to a discussion of "Pros and Cons of a Third Term," the other to a review by Rabbi M. Lewittes of "Inside Asia," with particular emphasis on the material relating to Palestine.

Officers: President, Arthur Safier; Secretary, Joyce Seligman. Meetings every Thursday night.

CLUB NOTES

Senior Girls: (14½-16) President, Joyce Kessler; Secretary, Blanche Weinstein.

Shomrim: (boys 13½-15) The members have decided to change their club name from Center Boys to Shomrim. A Jewish March of Time was held at a recent meeting. Officers: President, Gabriel Rosenblum; Vice-President, Stewart Bailey; Treasurer, Jack Doctorow. Meetings every Saturday night at 7:30 P.M.

Center Girls (13-14½) A special feature of the club program has been the teaching of social dancing. A party has been arranged for January 13th, 1940. Officers: President, Joan Luckloff; Vice President, Adele Levin; Secretary, Charlotte Loeb; Treasurer, Geraldine Beneckson. Meetings every

APPLICATION FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Alpert, Miss Sarah
Res. 588 Warwick St.
Proposed by Dr. Harry Katz

Dribbon, Alfred M.
Fireplaces Unmarried
Res. 921 Washington Ave.
Bus. 14 W. 17th St.
Proposed by Alfred Orlin

Feder, Miss Bertha
Res. 100 Linwood St.
Proposed by Dr. Harry Katz

Furst, Hyman
Real Estate Unmarried
Res. 1669 Carroll St.
Bus. Same
Proposed by Aaron Gottlieb

Goody, Charles
Real Estate Married
Res. 268 Montgomery St.
Bus. 3 Grand St.
Proposed by Harris Goody

Kaplan, Arthur
Government Unmarried
Res. 125 Lenox Rd.
Proposed by H. Kammerman

Kernis, Irving C.
Student Unmarried
Res. 745 Lincoln Place

Levine, Morris
Fabrics Married
Res. 687 Montgomery St.
Bus. 257 W. 39th St.
Proposed by Harry Blickstein

Mondel, Miss Evonne
Res. 485 Ocean Ave.

Sadofsky, Miss Esther
Res. 1 Kosciuszko St.

Siegel, Robert
Teacher Unmarried
Res. 186 Bristol St.
Bus. Bushwick High School
Proposed by Joseph Brown

Unger, Gustav
Tutor Unmarried
Res. 415 Lefferts Ave.
Bus. 489 Crown St.
Proposed by Morris Gribetz

The following have applied for re-instatement in the Brooklyn Jewish Center:

Chesner, Jack
Real Estate Married
Res. 260 Ocean Parkway
Bus. 26 Court St.
Proposed by Meyer Chizner and Leo Pincus

Perlin, Jack
Upholsterer Married
Res. 302 Kingston Ave.
Bus. Same
Proposed by Mrs. Albert Witty and Joseph Goldberg

Werbel, Isidor
Publisher Married
Res. 184 Brooklyn Ave.
Bus. 79 Delancey St.
Proposed by Samuel Stark

JUDGE EMANUEL GREENBERG
Chairman Membership Committee

LIST OF OPERA TICKET SELLERS

(Continued from page 16)

David Levkoff
Benjamin A. Levine
Simon H. Kugel
Samuel Rottenberg
Morris Weinberg
Mrs. I. Wiener
Albert Witty
Mrs. M. Levy
Meyer Chizner
Chas. Perman
Dr. Finkelstein
Herman B. Schell
Louis Kotimsky
Morris D. Wender
David Goodstein
Louis Zankel
S. A. Doctorow
George B. Rabinor
Milton J. Goell
Abraham H. Zirn
Ben Markowe
Mark J. Goell
Nathan T. Schwartz
Robert J. Lance
Isaac D. Sorgen
Abraham Ginsburg
Jacob E. Leicher
Samuel P. Abelow
Louis Gordon
S. H. Goldberg
S. M. Elowsky
Abraham Feit
Leib Lurie

A MESSAGE OF IMPORTANCE

An opportunity is now afforded to provide a final resting place in one of the finest Jewish Cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such neglect often results in hardships, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information.

Address inquiries to:

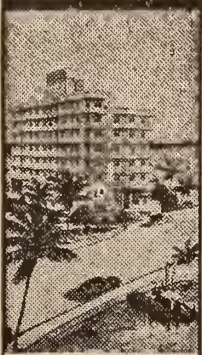
BROOKLYN JEWISH
CENTER

667 EASTERN PARKWAY
Brooklyn New York

GYMNASIUM AND BATH SCHEDULE

The Sunday and holiday schedule will prevail in the Gym and Baths Department on Monday, January 1st. This department will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

Miami Beach, Florida



Just Completed—
Eight story,
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Nearly every
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room, overlook-
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European Din-
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Lounge — Pri-
vate Beach.
Solarium —
Marine Terrace
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Gifts - Bath Ensembles - Linens

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MONOGRAMMING - 25c up

1511 Bedford Avenue

(Next to Savoy Theatre)

ENRICHING JEWISH SCHOLARSHIP

(Continued from page 10)

Dr. Bettan's study. He does not pur-
port to give a history of Jewish preach-
ing. He aims to ascertain the nature,
the essential qualities, of the sermon
as preached in the synagogue of the
Middle Ages, and endeavors to re-
produce the salient features of the
sermon by portraying the character,
the aims and achievements of the most
important figures in the pulpit of that
era.

Among the preachers whose ser-
mons are discussed and analyzed are
Jacob Anatoli, of the thirteenth cen-
tury; Bachya ben Asher of Saragossa,
Spain; Isaac Arama, whom the au-
thor terms the "Preacher's Preacher";
Judah Moscato, of the sixteenth cen-
tury, child of the Renaissance; Azar-
iah Figo, fine representative of the
life and spirit of the seventeenth cen-
tury, and Jonathan Eybeshitz, the
passionate pleader of the eighteenth
century.

It is not only an appreciation and
an appraisal of the merits of these
preachers that this volume presents,
but through their discourses there is
given to us a picture, in artistic fash-
ion, of the setting, the atmosphere,
the conflicts, the hopes, the aspirations
and the disappointments of an era in
Jewish history that is rich in drama-
tic incident.

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THE FIRST LADY OF PALESTINE

penny luncheons—furnishing children well-balanced meals for only one cent, —and medical service in rural districts and immigrant camps to Jew and Arab alike, all conducted with the most modern American methods.

How can Hadassah members help imbibe the qualities of loyalty, enthusiasm and persistent effort when they see in their leader the very embodiment of a selfless devotion to an ideal? The call to Zionism so impelled her that she soon became known as America's foremost woman speaker, although to this very day her reticent spirit recedes to the background. When the Federation of American Zionists was changed to the Zionist Organization of America, Henrietta Szold became its director, and remained at that post until the resignation of the director of the medical unit in Palestine compelled her to act as his temporary successor for three years. Then she returned to America not to rest, but to keep Hadassah in America informed of every phase of its work. But Palestine needed her too. When three members were sent there to bear the responsibility for the administration of Zionist affairs she was one of them.

After the organization of the Jewish Agency in Palestine, Henrietta Szold was left more free to serve the land as her heart dictated. However, the unofficial demands on her time and service continued to fill her days until her return to America for some rest. But not for long. Palestine called again. Long before Hadassah was able to maintain even the normal functioning program to which it was committed Henrietta Szold was laying the plans for Hadassah's connection with the Hebrew University. The exquisitely beautiful structures on Mt. Scopus are a monument to her wisdom and leadership. Hadassah has petitioned the Palestine Government to name the road from the city walls to that great temple of learning the Henrietta Szold Boulevard.

On the occasion of her seventieth birthday she was granted the honorary decree of doctor of Hebrew letters at the Jewish Institute of Religion in a noble citation which will remain historic and which often will be quoted as the years pass.

And then came 1933, and Hitler's rule. In Palestine the Jews met in

council and formed a welcoming board for German refugees. Henrietta Szold was chosen to head the body, and a new chapter of her career began. Assigning to economists matters dealing with adult immigration and colonization she, mother-like, turned to the children. She joined hands with the young German leaders and together they organized the Youth Aliyah, which grew to be the most important functioning unit of Hadassah's program. Wrestling the children from the dire tragedy that assailed them, she saved not only thousands of young bodies, but the spirit of all German-Jewish youth. She planted hope in their hearts and gave courage and faith to suffering Jewry beyond the borders of Germany too. Thousands of impressionable boys and girls are brought to Palestine shores to start life anew when every vestige of hope seems gone. Arriving in Palestine they are met personally by Henrietta Szold with a welcoming smile and open arms to show them the way. Her far-spreading wings are large enough to embrace them all as she takes them into the tents of Jacob and unto the tabernacles of Israel. Here the child is taught the benefits of the great outdoors. Here he is taught a trade or a profession in schools designed for his specific needs. At 75 as at 25 she meets the wanderers of her people and holds out her hands to them. At 75 as at 50 she turns to Hadassah in her labors. With what sense of joy it must have been that she could turn to Hadassah again asking that it take on the American leadership for Youth Aliyah work! With what vision of its appeal to the heart of the Jewish mother, with what confidence of the response! Yes, the scene shifts and problems alter, yet time brings back its great burdens, and Henrietta Szold, young at 75, stands ready to shoulder them. As the Nile overflows its banks to water the sands of the desert, the psych of a people can overflow the confines of a single individuality, pour itself wherever drought devours the spirit, and quicken it into fruitfulness. Such has been for over 50 years the abundantly productive life of Henrietta Szold, as she continues to give and to pour forth for Israel and Zion the fullness of her own spirit and inner fire. She is a soldier — disciplined, courageous, tireless, a soldier of peace in search

of justice and humanity as she marches on immortally — the Eternal Mother.

(Continued from page 9)

THE PASSING OF THREE ZIONIST PIONEERS

(Continued from page 7)

post of life tenure. He bravely fought for the rights of his people, against the overwhelming odds of the Roumanian Jew baiters. In 1936 an attempt had been made on his life, but fortunately he escaped with minor injuries.

Van Vriesland was one of the small group of Dutch Jews who came to be identified with Zionist leadership in the early days of the movement. For several years he was the Treasurer of the organization, and later served as a member of the World Executive. In 1929 he moved to Palestine where he became the General Manager of the Palestine Potash Ltd.

The death of Brainin, Niemirower and Van Vriesland removes from our midst three of the men who placed themselves at the disposal of Dr. Herzl and helped to establish Zionism as a world movement in Jewish life.

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FATHER AND SON

(Continued from page 8)

flame burning in them, a sprouting Chaplin moustache, and bony facial features—how did he ever come to have such a son? This wasn't the first time that he had asked himself such a question. He was even worse than a Gentile! In the old country, Reb Reuben recalled, the Gentiles never disdained to ride in the same car with Jews unless they happened to be government officials or noblemen, in which case, they bought first class passage, while this fellow here . . . !

The thick eye-brushes were lowered once again, metaphorically waving a deprecating hand at the entire matter. Yes, he was a strange son, resembling even in his outward appearance the local "Southern gentleman" type. He soon reopened his tired eyes, however.

With a terrific screeching of the wheels against the rails the big car came to a sudden stop in the midst of its mad race. All the passengers fell forward in one horizontal heap. An overpowering odor of cheap gasoline invaded the car. The old man's head lurched forward and hit a metal door-post.

Some one, Gerald it must have been, grabbed hold of his arm. The old man glanced at him through glassy eyes and hastily withdrew his arm. Suddenly, as if he had just thrown off his chains, he began racing through the part of the car reserved for the white folks and made his way to the forward part of it, the Jim Crow part of it.

Every one in the white compartment stared at him in mute astonishment, but no one stirred from his place. As one walking in a trance, and with a glassy, half-dead stare in his eyes, Reb Reuben forced his way through the white men's section of the car.

The Jim Crow wasn't quite as empty now as it had been during the earlier part of the journey but the Negro passengers soon enough made room for him. Tender and loving hands were supporting him.

"Sit down, father," someone said.

Reb Reuben let his undersized, compact body drop like a heavy sack into a vacant seat. With a cough, he threw back his head and relaxed, falling into a semi-wakeful attitude. He was beginning to feel easier and easier every minute.

His wide-brimmed rabbinical hat

rolled off his head. A dark brown hand with a pale palm picked it up and brushed it carefully. Reb Reuben awoke much later when another Negro hand touched him gently:

"Wake up, father! Last stop. Aiken!"

* * *

Father and son left the car through separate exits, the one through the Negro and the other through the white exit.

Gerald, as if trying desperately to escape his shame, skipped lightly through the small, sun-bathed town square in which several youths were sitting in the shadow of a huge planet tree and drawing sleepily:

"The old Bill Bailey
Playing on a ukelele."

Reb Reuben dragged his tired feet in the direction of the low, balloon shaped palmettoes, resembling two elephant trunks standing before the door of a fine mansion. It was the home of the Kassess.

Out of the distance he sent the sad glances of sun-smarting eyes at his son's back, that same son who never even thought of turning back to look at his father. His lips were murmuring silently:

"Woe is me! This is what I brought forth out of myself! This is my own son, brought forth out of my own loins!"

A VERSIFIED VADEMECUM

(Continued on page 11)

Never drink after sexual intercourse, after the bath or after violent exertion. Never drink water upon rising from your sleep unless you go back to sleep immediately. Drink water or wine only when your food has begun to be digested. Wine in moderation destroys melancholy. Taken in excess it will befog the brain and the vision. Never drink wine after sharp foods or in very warm weather.

On Sleeping and Awaking

Sleep sharpens man's wits as the lack of it blunts his thinking capacities. Do not go to sleep hungry. A person should sleep eight hours. Sleep on the right side with the head slightly higher. Then, turn over on the left side. Never sleep by day. Let three or four hours elapse after a meal before retiring.

On Exercise

The exercising of the body is a bulwark against disease, and a source of strength for the limbs. Always exercise before eating. Act vigorously when working, riding or walking. Too much rest makes one phlegmatic. Excessive rest is as bad as death itself. Exercise kindles the body's warmth. An overdose of exercise, however, is harmful.

On Sexual Intercourse

Intercourse weakens man. Over-indulgence is dangerous. Obese people should not indulge beyond the minimum. It is forbidden entirely for the sick and the weak. Intercourse after eating causes weakness of the feet. One should abstain from it in very cold weather or during a plague.

On Bathing

Bathe the whole body at least once in ten days. Bathe only after your food has been digested. Prolonged sitting in the bath produces loss of weight. Bathing while there is food in one's stomach causes gain in weight. There must be no drinking in the bath. Sleeping after the bath is beneficial.

On the Care of the Vital Organs

Guard well the heart which gives life to the whole body. Avoid straining the heart with worry. A happy state is healthful to the heart, as anger is harmful to the heart.

Take excellent care of the liver. Galen says that a man is as healthy as his liver. When the liver is healthy it sends pure blood into the veins.

Take care of the brain, the depository of memory and fancy and the thought processes. It is next in importance to the heart, the source of all motor and sensory reactions. Do not burden the brain with excessive thinking.

A third of the capacity of the stomach may be filled with solids; a third with liquids; the rest should be empty.

Take care of your eyes. Avoid excessive reading and anything which causes tears. Green and black are healthful. White is injurious to the eyes.

On Pregnancy and the Foetus

The pregnant woman should avoid fits of rage, raucous shouting, jumping, sudden fright and sadness. She must avoid bloodletting and laxatives. Feed her astringents to whet her appetite. Eating fat foods will ease her childbirth.

ARONSOHN OF PALESTINE

(Continued from page 5)

and capture. At last the name of Aronsohn was suggested to them.

A closed patrol of Turkish officers one day came to the Aronsohn villa in Zichron. They were cruel-looking sons of the East, armed to the teeth. They found Sarah and her father in the house. The father they ignored. They questioned Sarah, threatening her with "delicious" torture and death. She held her tongue, and one of the officers struck her. She would say nothing. They caused her to faint, revived her, forced her to drink great quantities of water until she collapsed, streaming with blood.

The Turks were relentless. As soon as Sarah opened her eyes, they began again. They pulled her fingernails, one at a time. Despite the horrible agony, she remained mute. Then one of the officers, taking pity on her, drew his revolver and shot her dead.

On his next visit to Palestine, Aronsohn heard the story. The heroism of his young sister had been told. To those awaiting deliverance by the British she was a saint. Distraught with grief, with murder in his heart, Aaron Aronsohn carried on with his work. He felt that the hour of vengeance was near at hand. On December 19, 1917, Allenby's victorious troops marched into Jerusalem. On December 11, General Allenby himself entered the city. In his suite were Alex and Aaron Aronsohn. The General made the ceremony as brief as possible. His encircling strategy against Turko-German armies was still in full operation. Lawrence with his looting Arabs was still riding desperately up the right flank, swinging toward Damascus, the original goal of the campaign. And Aaron Aronsohn chafed at the delay. He too wanted to be riding after the retreating Turks. There was a desire for wholesale vengeance in his heart.

Aronsohn slipped away from Jerusalem, summoned his brigade of spies. All the Jews capable of fighting, he took with him and rode to get behind the Turkish rear. The brigade had several machine guns in its possession. They established themselves near Jaffa and waited.

It soon came. Turkish soldiers were streaming north. As soon as they were sighted, Aronsohn opened fire. They sent waves of lead into the retreating troops. Hundreds of Turks fell. When

the retreat had been thinned out, Aronsohn scoured the countryside in search of more enemy.

Later Aronsohn came to Paris as representative of the Jews in the signing of the Treaty. He was soon to see the realization of the Aronsohn dreams — dreams for a Jewish National Home, duly constituted by law and recognized by the world concert of nations. The young Jewish soldier, handsome and lithe, was swamped with social invitations. But he rarely appeared. Young Frenchmen who sought his company would find the Jew gazing fixedly and curiously at their fingernails. They seemed to have a fascination for him.

Perhaps the end, when it came, was in the nature of a blessed relief. Aronsohn was asked to London for the purpose of bringing to France some important papers which were needed in the preparation of the Zionist case at Versailles. He took a plane. He never reached his destination, and never was seen again. The man who was regarded as the future leader of a Jewish State in Palestine completely disappeared, leaving behind him a tradition and a beloved memory.

The home of Aaron Aronsohn is in Zichron, the center of a little farm. Occasionally it is pointed out to tourists as the original espionage headquarters of Aaron Aronsohn. After it is passed by and ignored. Perhaps it is best so. For the dreams of Aronsohn have still to be realized, his sacrifice still to be redeemed by those whom he served.

A LETTER TO THE EDITOR

(Continued from page 4)

to pour forth the thoughts that bring him sleepless nights and haunted days! To the casual observer it is "All's well with the world," so far as Joseph Goldberg is concerned. But we who know him intimately realize that only in extraordinary activity and ceaseless guiding can he find surcease from the brooding thoughts that continuously must grow darker as the sky of our people's fate grows blacker.

Once again, then, gentlemen of the Editorial Board, do we say, "Well done, ye faithful servant," in having publicly acknowledged the rightful standing of Joseph Goldberg in our midst. Please God, the writer of these feeble words hopes, that in the near future he may be privileged to

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sing a far different tune, a happier tune, one announcing that the causes that now sadden Joseph Goldberg have vanished as the melted snow. For that will mean that Israel's fate will have taken on a lighter hue, thanks to man's return to sanity and right living.

—HARRY H. HARRISON

A VERSIFIED VADEMECUM

(Continued from page 21)

On the Infant

At birth, salt the infant and bind him securely while the body is moist. It should be nursed until it is two years old. Its mother's milk is the best food for it. If the mother cannot nurse the child, select a young woman of calm, even temperament to nurse it. Do not let it walk until it is strong enough. Never feed it wine. Bring the child to school when he becomes five years old.

On Old Age

Old people should eat light foods. Let them have honey with their bread. Vegetables cooked in olive oil is good for them. Wine is excellent for them as milk is for children. Sleep is requisite for old men.

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